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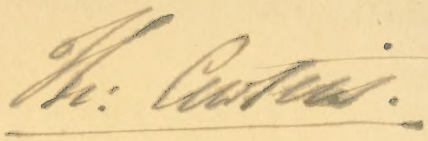

CHRISTIANITY:

ITS

PERFECT ADAPTATION

TO THE

MENTAL, MORAL, AND SPIRITUAL NATURE OF MAN.

BY

ATHANASE COQUEREL,

ONE OF THE PASTORS OF THE PROTESTANT CHURCH OF FRANCE, AND CHEVALIER OF THE LEGION OF HONOUR.

Translated

BY

THE REV. D. DAVISON, M.A.

WITH A PREFACE,

WRITTEN EXPRESSLY FOR THE ENGLISH EDITION,

BY THE AUTHOR.

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TRANSLATOR'S PREFACE.

THE Translator and Editor presents the following work to the English public as one of the signs of the times. In most Protestant countries, and in England especially, Protestantism, from political circumstances at first assumed, and from political circumstances has continued to preserve, a stationary dogmatical form. The principles of the Reformation were soon forsaken; and "the sufficiency of the Scriptures, and the right of private judgment," having led the early reformers to adopt certain definite formularies of faith, these were sanctioned by law, stereotyped in articles, hedged round by political privileges, favoured by influence, and supported by endowments; and consequently they have remained unchanged till the present hour. The knowledge of the age, and the results of inquiry, have in many cases gone beyond the conclusions of the early reformers; many of the political barriers have already been removed, and there is an obviously growing tendency in the public mind, within and without the Church, to resume the true principles of Protestantism, and freely to inquire into the "mind of the spirit." The effects of the fermentation in the public mind on this subject are sufficiently obvious; and the very violence of the antagonism to free inquiry is the most

distinct evidence both of the weakness of its opponents and of the apprehended dangers of the result. How long it may be till the "fields are ripe for the harvest," it is impossible to tell; how long it may be before Christianity shall be able to disembarrass itself of those forms, authority, dogmas, and worldly power by which its free expansion and development are still repressed, we cannot foresee; but that the process has been, and is going on, no one can doubt. The tendency to fall back upon authority exhibited by many sincere churchmen is an evidence of the untenableness of their present position on the supposition of the full right of free inquiry and private judgment; and it is obvious, notwithstanding the immense secular advantages which Churches "established by law" every where possess, that Christendom is approaching a period when the professors of Christianity will be still more distinctly divided into two parties—the party absolutely relying upon, and the party absolutely rejecting authority; and the issue of the contest, in an age of progressively increasing learning, freedom, and civilisation, admits of no question. In other Protestant countries Christianity has had a freer development; it has been more freely subjected to the tests of history, criticism, and experience; and while its true claims have been more clearly brought forward, and built upon a surer foundation, it has been freed from many of the pretensions with which ignorance, superstition, and interest have clothed it, and which have formed the main impediments to its prevalence and triumph. Prevail and triumph it will, in due season; but much yet remains to be done to clear the way for the Gospel, that it may have free course and be glorified.

Even since the Reformation it has been often deemed impossible to effect a complete reconciliation between the claims of Revelation and Science — to assign authority and reason their due limits; and yet it has been always felt by enlightened men of all parties that Christianity must be able to stand the ordeal of every human test before it can find universal acceptance as the word of God, and become the religion of men of every kindred, and nation, and tongue.

Much has been done to effect this end in Germany, Switzerland, France, America, and England, of which, perhaps, one of the most splendid proofs is the recent work of Professor Andrews Norton on "The Evidences of the Genuineness of the Gospels," — a work based upon solid learning and deep research, distinguished by calmness and impartiality of judgment, and a full and elaborate consideration and refutation of the objections urged against Christianity on historical and critical grounds.

The work here offered to the public is intended to meet, and does meet, another source of objection, and aims at reconciling Christianity with metaphysical science, and at presenting in one view the *philosophy of religion*, and the *religion of philosophy*. None can doubt the greatness of the aim; and should there be any who may feel apprehensive of the danger of the attempt, or remain unpersuaded of the complete success of its execution, all will recognise a very important labour in a most important field of investigation and research. The high claims of the author as a diligent student, a learned theologian, and as one of the most eloquent and best known pulpit orators of the present

age, render it as useless, as it would be obtrusive, to dwell on his merits.

The following Preface has been drawn up by the Author especially for the English Edition. It cannot fail to be read with great interest by persons of all religious parties in this country. It will serve to give information to many, — to remove the prejudices of some, — and to show the unfounded nature of many of the objections and calumnies which have been interestedly or ignorantly put forth against Protestantism and its pastors in the Church of France. May whatever tends to truth and knowledge find acceptance; may faith be increased; hope strengthened; and charity, the highest attainment of human excellence, universally prevail!

The Translator has only to add, that he has endeavoured to present the Author's work as faithfully, both in the letter and spirit, as lay within his power. It requires careful reading; and, if properly studied, the text should be first read through without the notes, which may be better examined on a second perusal, when the spirit and objects of the text are fully understood.

AUTHOR'S PREFACE.

THE Author submits the present volume to the English reader, with the confident hope that in England, one of the nations of Christendom on which Providence has imposed the duty of being a bulwark of evangelical faith, some interest will be taken in the first complete system of Protestant dogmatics published in France by a French Protestant minister, by a pastor of the French established church, since the revocation of the edict of Nantz.

The English reader will at once perceive that the work is widely different from what it would have been, if written by a divine of the old Protestant Church of France, politically demolished by the lamentable and tyrannical revocation of the edict of Nantz, and not by a clergyman of the present reformed national church of France, established by the law of the eighth of Germinal, in the Xth year of the Republic (8th of April, 1802).

For the author of the volume, as a Christian and as a minister of the Word of God, and even for every disciple of the Gospel, these statements, these opening remarks, when considered in respect to the subject of the treatise, have weight enough to call for a full and sincere explanation. The bond of Christian union between English

and French Protestantism is concerned in these questions; and before the paramount importance of this view, the poor vanity of authorship dwindles into nothing, and vanishes away to such a degree, that the Author has, though not without some effort, found courage, for the first time in his life, to address the English public in the English language.

This boldness in its turn requires some justification, and obliges the Author to perform the delicate task of speaking of himself, at least in a few hasty lines. One advantage, however, offers consolation for this necessary rashness; and in the hope of meeting with the liberal indulgence which a Frenchman is always in need of when writing the English language, he will try at once to excuse this act of imprudence, and (what he far more considers as a duty) to justify his conscientious and religious motives in writing and publishing the present volume.

Though a Frenchman by birth, though my whole life has been spent on the Continent, I was brought up half an Englishman, the nephew and adopted son of one of the most remarkable female writers of modern times, who justly bears the title of *English Historian of the French Revolution*, whose works have been translated into all modern languages, and are even now often had recourse to by many authors of the present day. Her poems have been translated by the celebrated Chevalier de Bouflers; she herself translated the Travels of the celebrated Humboldt, and remained to the last the friend of Clarkson and Wilberforce, of Southey, Wordsworth, and Rogers, of Mrs. Barbauld and Mrs. Opie,—Helen Maria Williams. This eminent woman, whose pen was

constantly devoted to the defence of liberty, and who was very near losing her life in the cause, when imprisoned during the reign of Terror in the palace of the Luxembourg, with several deputies of the illustrious party of the Gironde, filled a mother's vacant place for my brother * and myself, and brought us up. The consequence was, that we enjoyed the singular advantage of speaking two maternal languages; and one of the earliest lessons we were taught was the long and ancient ties of our family with England and Scotland. Our grandfather, Mr. Ch. Williams, of Aberconway, Caernarvon, Wales, held a high station in the War-office; he was descended from a very old Welsh family; one of his ancestors having been John Williams of Aberconway, Archbishop of York, who succeeded Bacon as Keeper of the Seals. To one of the branches of the family belonged the celebrated dissenting divine, Daniel Williams, who married, in 1701, the daughter of a French refugee, and left to his trustees, for public use, the institution called Williams's Library. Our grandmother was a Hay of Naugthon, a direct descendant of one of the ardent supporters of religious liberty in Scotland, who took the field for the Covenant in 1643; and I still preserve with due care his silken banner, blue and white, honourably shattered, and bearing the motto, *Tu Clypeus! Covenant for Religion, Crown, and Countrey.* Our venerable grandmother, to the great astonishment of the

* Mr. Charles Coquerel: known by several publications, and particularly by his *History of the Church of the Desert* (2 vols. 8vo.), including the period between the death of Louis XIV. and the French Revolution, written from the original manuscripts of Antoine Court and Paul Rabaut, the two most celebrated ministers at that time in the south of France.

most remarkable men of the times of the Republic and of the Empire, completely realised in Paris the type of the true Protestant English gentlewoman; and how often did she find a lingering pleasure in relating to our infant attention the story told by all the Scotch historians, of a peasant of the name of Hay, who, in 980, armed with a yoke and seconded by his two sons, stopped the Danes in a narrow pass till the Scotch were able to rally, and received, as a reward, an escutcheon bearing three yokes and the motto, *Serva jugum*, the arms of Erroll! It will be readily believed that our family occupied a conspicuous place in the Protestant Church of Paris, and grew intimate with its three ministers, Rabaut, Monod, and Marron, of which last I now fill the place. This intimacy, their encouragements, and, more than all, the constant example of domestic piety set at home, led me, when yet very young, to the determination of waving the wide and brilliant prospect of various advancement which our family connexions opened to us during the Imperial government, and of entering the Church; a determination for which ever since I have earnestly blessed the Almighty, even before affluence and influence disappeared in the tremendous change on the fall of the empire. I passed through the regular course of studies in the newly opened Protestant Academy of Montauban, and soon after leaving it, received a temporary call as minister of the French Church in Amsterdam. Thither I went for a few weeks, and remained twelve years.

The Protestantism of Holland is not generally valued, according to its real worth, in the balance of Protestant Europe. No church, I feel bound to declare, has a better right to the respect and admiration of the Pro-

testant community at large, than the Church of Holland, from the soundness of its evangelical and liberal principles, its true piety and Christian life, its deep studies, and the religious peace prevailing throughout its borders. No system of dissent has of late invaded it; such harmony reigns amongst the clergy of the various parishes that the principle of separatism cannot gain a standing ground; the dangerous German metaphysical and critical infidelity has not followed the current of the Rhine and flowed down into the midst of its schools; the still more dangerous infidelity of France, so light in its affected science, has not crossed the frontier; it stopped on this side of Belgium, and drew back before it could pass the wide heaths of Holland; the American theory of a complete separation of Church and State, and of splitting the Church into almost as many congregations as families, is known only by name. All that is praiseworthy, all that is enlightened, all that is really useful and evangelical in the tenets, and examples, and institutions of olden times, is carefully preserved, and what is particularly kept up with the most assiduous care, is the high level of theological and biblical science. In that country, a clergyman is naturally drawn on to be a man of distinction and of eloquence, if he can; but a man of extensive learning he must be.

I very soon discovered that a student from the Protestant Academy of Montauban could not be compared with the candidates of the Universities of Leyden and of Utrecht; a difference easily accounted for by the simple fact, that the Protestant Academy of Montauban was opened in 1810; and before I close these pages I shall refer to this point of comparison at

greater length. There was but one thing to be done; I sat down to work, and I believe I may say, that I have worked diligently ever since; I avoided the stumbling-block of extempore preaching, the surest method, particularly when young, of forming the habit of preaching words, instead of ideas; I wrote sermons by hundreds, always committing them to memory for the pulpit; and according to the rule, that in order to learn a foreign tongue the best way is to write out its grammar and syntax, I composed and published, among many other volumes, a considerable work, entitled *Sacred Biography,* which forms, I may say, almost an encyclopedia of Biblical History, Archæology, and Criticism, and contains a compendium of what is truly good and truly Christian in Dutch, German, and old French theology. All this enabled me to keep my situation in Amsterdam, when at last the celebrated Cuvier, who, as councillor of state and of the university, was then at the head of the administration of Protestant affairs in France, resolved on my return to my native country, either as professor at Montauban, or pastor in Paris, and he had me named in 1830 to fill the place in my native city, soon left vacant by the decease of my venerable friend Mons. Marron. For seventeen years past, by constant preaching before numerous congregations, by attentively listening to the re-echoing of this long course of sermons, by various volumes sent to the press, and particularly by a new and revised edition of the *Biographie Sacrée,* which is now on the desk of most of the ministers in France; by taking an active part in the committees of most of our religious societies, and by contributing largely to several of our religious periodicals; by a

constant and intimate intercourse with the Protestant congregations of Paris (which certainly do not include less than 30,000 individuals), and by a constant correspondence with a great number of my fellow-ministers in the Departments, I believe I do not presume too much in saying that I have attained a thorough knowledge of the situation, the wants, and the spirit of the Protestantism of France. This has led me to cherish an ardent desire that I might not be removed, nor my labours be closed, till the completion of the work now offered to the English public.

The work assumes to be a complete view of Christianity, under the twofold aspect of reason and faith, of human knowledge and Divine revelation; the volume unfolds, if the labour answers the aim, a complete system of philosophy and of religion,—the religion of the Gospel, such as I consider and believe it to be.

It is the labour of my whole life, the summary of the long studies of thirty years spent in ministerial duties.

The purpose of this treatise would not have been answered if the book, a work of conscience, was not a work of perfect sincerity; it is even so much so that the system of religion unfolded in these pages is complete; all the deep and awful questions put to the human intellect by the Christian faith are answered; I have said all that I believe; I have kept nothing in reserve, no sentiment of my mind, no secret of my understanding, no conviction of my creed. I have spoken with that tranquil security which faith inspires; and if I have always found myself at ease with respect to the risk of error, it is simply because I have felt myself supported by the calmness of sincerity; in the

language of Montaigne, I always could say to myself, "Ma conscience ne falsifie pas un iota; mon inscience je ne sçay."

Every thing is consistent in the book; the thoughts are bound up together; they all serve in their turn as premises and conclusions; it belongs to the very essence of religious truths to be melted down into a condensed alloy, to be orderly disposed in a connected system. To detach a few fragments, to weigh some separate propositions, to discuss not the groundwork and the whole, but some scattered theories of the essay after breaking the links of the chain, would be to dispose of the volume without justice to the author, or without fruit to the reader.

No modern work of the kind has appeared in the religious literature of France. The existing Protestant dogmatic treatises are of older date: they were written under the dominion of the exclusive confession of faith, drawn up by our fathers (and to this part of the subject I shall return), under the stifling pressure of an official theology, alone permitted to prevail, tacitly at least, amongst our churches, and which reduced every tongue to silence. When it did not lead to evasions of the truth, truth could only be diffused by mere mutterings or by ambiguous teachings; progress was impossible, unless prudence was carried to the extreme limits of the most timid reserve. The tree of Divine knowledge was pruned of its parasite branches one by one, and every care was taken to deafen the noise of their fall; truth was cut short in its growth, and not allowed to offer her balmy fruits to every hand. But since political freedom in France has taken its station on the thresholds of our homes and our churches,

followed by religious freedom, without perhaps any original or intentional recognition of this fellowship (for the legislators of 1802 thought merely of rendering our worship free, and not of our creed, our theology, which did not for a moment fix their attention); since intolerance has with us run its course and lost its suit; and since faith amongst our congregations admits that true religion cannot suffer any real injury from the full liberty of the desk and the pulpit, Protestantism, in France, has begun its task by what was most needed, and has given far more work to the shepherds of its flocks than to the divines of its schools.

Half a century and more had already elapsed, when I became deeply and conscientiously struck with the idea, that it had become one of the most pressing and important religious interests of the times to put the present generation in possession of a complete exposition of the Christian faith, expounded according to the spirit of the age, written in its own style and argued with its own logic; of a system of modern orthodoxy, borrowing from the various orthodoxy of the past nothing of its forms of language, nothing of its dialectic warfare, nothing of its polemical abuse, or of its inconsistent intolerance, but only its sincerity, its religious zeal, its deep veneration for the inspired Word of God, the glorious text of our Churches. . . . This is the task which, according to the measure of the abilities that God has given, I have laboured to perform.

These views could in no respect be realised if the Bible, so little known to the public at large in this country, were made the constant, the only groundwork of the fabric. The insertion, however, of the texts of Scrip-

ture and the necessary commentaries in the treatise itself, was not to be thought of; two serious disadvantages would have attended this process;—either the train of thought would have been broken and disfigured at every line by all this inlaid work, or the quotations from the sacred writings would have been reduced to a few scanty and short references, unconnected and unexplained. Hence I soon came to the resolution, that the texts from the Scriptures, with appropriate comments, should be selected without fear of their increasing number, and enlarged upon at pleasure. Each of the six books of the treatise is followed by an Appendix containing a very large selection of passages from the Bible, given without explanation when the sense is clear; explained more or less at length, paraphrased, or compared with the parallel passages when it was necessary to explain them; and translated anew where the common version is inaccurate. I believe I do not transgress the bounds of humility when I say that I have gone through this part of my task with the utmost care; every one of these passages of the sacred books has been thoroughly studied; all are given, not in the apparent sense, nor in the sense that first offers when the phrase is taken apart, disjoined from the preceding and following ideas, and, according to our modern translations, too often dark in the meaning, or false, or partial—but in the real sense, as given by the spirit of the ancient languages, by the train of thought, by the genius of the times, and by the deep individuality of the inspired authors. I have consulted and compared the most esteemed commentators of Protestant nations, and sometimes those of the Church of Rome; and men of learning will readily

discover the various sources of theological science to which I have applied. All the revised texts and the short critical dissertations often annexed, are quoted simply to show the constant and humble harmony of the essay and of Revelation; sometimes the passages are positive proofs that the Bible reveals with Divine authority the same truths which philosophy teaches in its lower sphere; sometimes, that the genuine spirit of evangelical faith prevails through the whole of this system of philosophy and of religion; sometimes, again, the biblical quotations are similar allusions, deductions, or images, which naturally occurred in the course of this long examination; and if any success has attended this part of my labours, these extracts from the sacred volume will serve to heighten the relish of the numberless beautiful portions of the Bible, to enforce the sublime energy of its lessons, and to enhance the value of its inexhaustible treasures.

At first, I had proposed to myself to introduce another species of notes, and to give the work a more erudite form. The texts from the Scriptures would have been inserted, when necessary, in the original tongues; the critical views as to the same discussed in a more grammatical and philological method; the opinions of the divines and the commentators produced at length; and I intended closing the volume with considerable extracts from the Fathers, from ecclesiastical authors and historians, carefully selected, to clear away the difficulties and strengthen the assertions of the treatise. I had already made great progress in this method, and the materials were daily increasing: but the day of erudite works on religion has not yet arisen in France;

we accept of a serious essay; a volume of classical learning is read only by the learned; and for a length of time it will be still necessary in France, when writing on religion, to write for all readers.

This general idea of the performance may enable, it is hoped, every friend of the Gospel in England to judge of its importance. It is evident in my mind, as a matter of fact and of experience, that, in France, amongst the two religious denominations of French Protestantism — the so-called Calvinist and Lutheran Churches, an immense majority has been impatiently waiting for a work of this kind; and that beyond the bounds of the reformed communities, numberless are the minds of inconsistent unbelievers, uneasy and undecided as to religious matters, and labouring under the vague desire of meeting with Christian truth offered under this form. In France, the minds of men are weary of floating to and fro between a dogmatism nearly come to its end and a dogmatism yet unborn among us; weary of uncertainty and of the bitter and intolerant conditions of the past, whose place, though nearly vacant, has not been yet taken by any new and more welcome guest, you constantly meet with fatigued wanderers looking out where to fix, where to halt. In the dark or in the dawn, the present generation is searching how to believe, without discord and anathemas; how to believe in the bond of love; how to unite once for all reason and faith, and still more zeal and charity. On all sides you hear discontent and disgust expressed respecting all those imperfect systems now dried up and empty, which satisfy neither the intellect, the conscience, nor the religious instinct of man; discontent and disgust with a

system where the form is given for the power, words for sense, regulations for order, or anarchy for freedom, the faltering of remembrances for professions of faith, and paces to and fro on the way for progress onwards; discontent and disgust with all those sorts of *objective* persuasions, founded only on the outside of truth and the appearances of religion; every where you meet with men of all classes ardently seeking, out of doors and in private, after a *subjective* creed, that is to say, drawn out of man considered in himself as a complete being, as a *subject* existing apart from every other being in his inviolable individuality; a creed drawn out of the realities of life, the realities of Revelation, from the very depths of creation, from our nature, from God's nature, from the essence and spirit of Christianity. This species of Christian faith is the light and the glory, the strength and the peace of many evangelical communities, to whom Providence has spared the long sufferings with which the reformed Church of France has been visited — sufferings endured with heroic and truly Christian virtue, but which left no time for theological study. It is this faith which I have ventured to unfold in the following pages, and consequently the work is written for all classes of readers; the only art necessary to reap some benefit from the perusal is that of self-examination. This art it professes to teach, and its object is to make the student think and reflect, and, by thought, by meditation, to raise him to faith; not by human thought left to itself, but by human thought resting on the Bible as a positive and direct revelation of the Spirit of God to the spirit of man.

It is hardly necessary to add that the work has

nothing throughout of a sectarian character; indeed, it assumes to be far above the level of all sects.

Enough has now been said to make the return towards the starting-point smooth, and to raise in full force the natural question: — If this treatise on Christianity is the production of a divine, of a pastor, of the National Established Church of France, is it in accordance with the accredited tenets of that Church? The question put in these terms leads to another:—What are, and where are to be found the accredited tenets of the Church of France? The answer is easy, and I rejoice in the opportunity of placing it before the English public.

Every one knows where to look for the accredited tenets of our Church in past times; they are to be found in the Forty Articles of Faith drawn up at the National Synod of Paris, in the year 1559, in the reign of Henry II.; sanctioned again by the National Synod of la Rochelle, in the year 1571, in the reign of Charles IX., and publicly agreed to, for the last time, at the meeting of the last authorised National Synod, that of Loudun, in the year 1660, in the reign of Louis XIV. But, in our days, the tenets of the reformed Church of France can only be found, and are written only in the minds of its ministers — of its elders — of its members.

All this is matter of fact, and my intention is far from discussing at any length, in these introductory pages, the question of the comparative advantages or perils of a definite system of theology, or of a chain of dogmatic articles, under which the Church bends. My object is to explain how a regular minister of the reformed Church of France has a full right to

compose and publish a treatise of Christian faith at variance with the Forty Articles of our old synods, without being bound in honour to send in his demission; nor, on the other hand, do I feel the slightest uneasiness at declaring my opposition to any other standard of faith but the Word of God; this was one of my earliest convictions, and the only cause of my not entering the service of the Church of England. Many years ago, in a difficult moment of my life, I received a call to become minister of a newly erected chapel in the island of Jersey; the trustees crossed the water, heard me preach in Paris, and made an honourable offer, which I accepted; but it was necessary to sign the Thirty-nine Articles, very similar indeed to the Forty of our synods. The trustees went over to England, applied to the bishop to dispense with the subscription; of course, it was more than the prelate could grant, and I remained a French clergyman.

The simple fact of our present situation is this: — Towards the close of the French revolution, under the consular government, when Christian worship was resumed in France, Protestant worship was included in this new-born freedom; a law was passed known under the name of the Law of Germinal (the month of its date), conferring civil liberty upon the Protestant communities and regulating their organisation. This law is silent as to the obligation of signing the articles in order to enter the ministry; and, what is still more to the purpose, this law has preserved and remedied several of our old institutions, but has not preserved the national synod, the supreme council of the Church, the only body which had a right to draw up articles of faith for the whole

community, and to urge subcription to a creed as the previous condition of receiving orders. The consequence is, that in the positive legal and irremediable absence of all ecclesiastical authority endowed with this power, not one single minister, since the year 1802 (and, in fact, long before), has been, or could be called upon to sign the former creeds, which have not been legally revised (as was usual in every national synod) since the year 1660. The final result comes to this — that the Law of Germinal has made of the reformed Church of France an assemblage of *Independent Presbyterian congregations*, each governed by its own consistory; still we form the National Protestant Establishment; our civil rights are sanctioned by the charter and the laws of the realm; an annual endowment is voted by the legislature; we are *irremoveable* from our situations; the pastors are freely elected by the several consistories, who inquire, as they see fit, into the doctrines of the candidates for a vacant place, and the investiture of our elections is confirmed by royal ordinances under the signature of a responsible minister, the Keeper of the Seals.

To this Law of Germinal all the pastors of France have taken the oath.

The force of circumstances, the course of political events, has calmly brought us to the very point which the Protestantism of Holland, and, later still, the Protestantism of Prussia, has reached by the wise enactments of their general assemblies — the preservation of the ancient creeds simply as venerable records of the science and piety of their fathers, and the enjoyment of a full freedom of examination and of faith.

A great deal may be said, and has been said, against this Law of Germinal and its various results; a great deal, undoubtedly, is wrong and imperfect in this ecclesiastical plan; the want of a mutual bond, of a more intimate and regular connexion between the separate congregations, is particularly to be lamented, and the fervent prayers, the arduous endeavours, the generous exertions of all the true friends of French Protestantism are centred in the difficult task of drawing together all these distinct forces, and re-uniting the Protestants of France, not under a system of fixed dogmatism, nor under the yoke of our fathers which the current of the age has shattered to pieces and swept away for ever, but in the Christian bond of faith in our Lord Jesus Christ, of liberty and of peace.

Prominent as may be the effects of the Law of Germinal, they are fully explained by the spirit and by the extreme difficulties of the moment. In 1802, Protestants and Protestant ministers were looked out for on all sides, to form the congregations and to re-open the churches, and it was hardly known where to find them. 6000 names were required for the erection of a consistorial church; and it is a positive fact, that numbers of Catholics, in different places, gave in their names, in order that the city might enjoy the benefit of the new church. Who was to call these strange signatures to account, and who had a right to blot them out? By this circumstance alone one may judge of the singularities of the situation. It must never be forgotten that the Law of Germinal, with all its faults and omissions, was unanimously accepted by the Protestants of France, and well it might, as an immense, an inestimable blessing;

it must never be forgotten that our civil rights as husbands and wives, as fathers and mothers, as sons and daughters, do not go further back than 1787, one of the last acts of the unfortunate Louis XVI. and his admirable minister Malesherbes; it must never be forgotten that when the law was passed, our ancestors, for a century and more, had hardly ever met for public worship but under the shade of forests, the hanging of rocks, or in the gloom of their mountain caves; it must never be forgotten that ten years after the time when our persecutor Louis XIV. went to his account, in the midst of the profligacy of the Regency, the administration of the Duke of Bourbon found means, for a time, to be serious enough to re-open the galleys and dungeons for us, and to re-erect the scaffolds; and, to sum up the whole, it must never be forgotten that the last French Protestant minister who lost his life to expiate the foul crime of having performed divine service for his brethren, François Rochelle, was publicly brought to the gibbet at Toulouse, so late as the year 1762. What if, from the height of his scaffold, his eye, before closing in death, could have pierced into futurity, and had foreseen that, forty years later, no more! the same worship for which he died as a martyr would be placed under the protection of the law of the land, and offered up in full liberty and peace throughout the whole empire? Who can doubt that his last prayer would have been a thanksgiving, and that the prospect would have brightened still more his path to heaven?

And when we come to balance the blessing and its deficiencies, the law and its effects, what do we find? It is true; there is no legal and official standard of

theology which we are all constrained to believe and to expound; and I will tranquilly venture to say, that most probably not one of the ministers of the Church would sign the old confession as it is, for instance, with the article on the eternal damnation of unbaptized children, with the article on irrevocable predestination, and, with the Athanasian Creed as a sanctioned appendix. If there were, which there is not, and which there cannot be, any authority legally requiring subscription, I am fully convinced that it would be only signed according to the well known principles which prevented Paley from becoming a bishop. Moreover, it must be understood, that the forty articles form a whole, which must be rejected or accepted as it is. Is it not obvious, that if one minister or one consistory assumes the right of blotting out or altering one single article, every other minister, every other consistory may blot out or explain away what seems superfluous or inaccurate; if in one Church, the confession of faith is rent in two, some articles considered as fundamental, and others as accessory, a sort of division unknown in the old synods, another Church may find the vital truths of Christianity in other articles, and consider the remainder as an appendage of no moment. The fact is, that by an especial and visible care of Divine Providence, our liberty can neither be questioned nor limited; and as to the benefits of the present state of things, the question does not rest solely in the tacit removal of a spiritual bondage; the true question is, if under this modern rule the Protestant churches of France have advanced as far on the way of progress as can reasonably be expected.

Here, I ask of the candid reader some allowance which in justice it seems impossible to refuse.

It is hard to require of an individual, or of a body of men, to be better than the laws they are to obey, than the rules they are to follow; and, certainly, it is no matter of wonder, no ground of scandal, if in our Church there is no more unity, as to dogmatics, than our organisation prescribes; it seems very natural that we should be at variance, if variance is the given situation of the law.

Again, in a Church, in a clerical body, which has suffered a violent suspension of liberty, of worship, of means of study, and of works of charity, for a hundred and seventeen years, from the revocation of the edict of Nantz, 1685, to the law of Germinal, 1802 (reckoning at the lowest, for persecution had begun long before the revocation; previous to this last act, Louis XIV. had already issued fifty-one intolerant and tyrannical edicts against the Protestants), it is impossible to expect the same progress in every direction, attained during this long interval of time, as in communities which have had no such void in their history, no such disasters to encounter, no such ruins to repair, as in Holland, Switzerland, Germany, and England.

This being granted, how have we in France employed this respite of half a century, which Divine Providence has granted us? How have we made use of this full liberty of the altar and the pulpit, a liberty which we did not conquer by degrees, so as to get slowly accustomed to it, but which was sent us almost on a sudden, in a moment, as a shower of the late season? How have our inexperienced hands set about rebuilding our second

temple, without a Zerubbabel to command, a Joshua to pray, or an Ezra to teach? . . . I could say a great deal, but I must limit these pages and simply state a few facts:

As to theological liberty, we are now upwards of 500 ministers in the Reformed Church of France, and the different shades of orthodoxy are certainly as various among us as with our brethren of the Lutheran communion; nevertheless I am confident, that not one of us can be justly called a Rationalist in its genuine German sense; there is not one of us who does not consider the Scriptures as a positive revelation; not one of us who does not consider the sacraments with a deep religious awe; not one of us, from whose pulpit do not continually descend into the minds of the congregation the doctrines, that God is the father of all; —Jesus Christ the only Redeemer; — man, the prodigal son, incapable by his own merits of working out his way home to his Creator: *judgment* an inevitable account, and *immortality* our real existence. Is this an abuse of theological independence; and is not this unity enough for all, save for those among us, who, alas! will not allow room, in the Church of the Lord, for any other theology but their own?

As to zeal and proselytism, to speak only of what I daily witness; a little before the day-break of our liberties, the whole Protestant congregation of Paris could assemble in a hall of the Dutch embassy, or a parlour of the Rue d'Thionville; this is only fifty years ago; the ministers of the Church of Paris, by the constancy of their professional labours, are now in posses-

sion of three churches in the metropolis*, where we preach alternately; the Oratoire, the largest of the three, is the largest Protestant church in France, and holds upwards of 2000 hearers; the congregations are sometimes, I might say often, overflowing, to such a degree that people return home for want of room; on the Christmas and Easter solemnities, we reckon the communicants, both men and women, by hundreds; the number of confirmations is yearly increasing; a number of Roman Catholics constantly attend, the sacrament is never given but Catholics, converted to our faith, are admitted; nothing can be more impressive, more striking, than the deep silence, the order, the solemnity of our public offices; and the private duties imposed on our clergy by this regular increase of the Church is such, that we bend under the task and wonder where we find time to get through it; all this in the midst of two immense events most unfavourable to the progress of religion, and particularly of ours—the Emperor's tremendous wars for twelve years, and the Restoration during fifteen; all this in less than half a century. . . ! Is this losing our time; is this shamefully stopping on the way, and turning to nought the mercies of the Lord, and the treasures of Divine grace?

The same progress, more or less, may be remarked throughout the whole country.

I have now reached the most arduous part of my task; I see no means of getting through it, but Christian simplicity and openness of heart, and I only pray to be

* The Oratoire, near the Louvre, Rue St. Honoré, 157; St. Mary's, Rue St. Antoine, 216; and Pentemont, Rue de Grenelle, 108, in the Faubourg St. Germain.

read with the sentiments with which I write. The religious intercourse between France and England began in the year 1815, after the peace,—went on rather languidly during the Restoration, impeded as it was by the spirit and powers of the times, and rose to its full force only with the revolution of July. Then the portals of our Sion were thrown wide open; clergymen of various denominations, members of various committees, representatives of divers religious opinions, paid numerous visits to France; offers and proposals of different kinds were made; experiments of all sorts were tried; societies were framed. These advances were received with a deep sense of gratitude; the most excellent intentions were prominent in all these efforts, and one point only was lost sight of, the preliminary point of closely examining whether all these exertions of zeal, of benevolence, of charity, were in accordance with the character of the nation which was to be benefited by them; and with the spirit, with the situation, with the real wants of French Protestantism, which was to be the instrument of these generous services rendered to the cause of religion.

No one can be a more sanguine admirer of English liberality than I am; no human want, either spiritual or temporal, is out of its reach, and I shed some of my earliest tears, when told of the guns fired off the coast of Leyden against an English ship bringing alms, in the worst times of the imperial wars, to the desolate town half destroyed by the explosion of a powder-boat. It is an unparalleled page in the history of Christianity, that one single Christian nation spends in the cause of religion, and for the diffusion of the word of God, what England spends annually. To this unbounded gene-

rosity, the Protestant faith is indebted for a glorious proof of its power; insomuch, that while its professors are far less numerous still, than the Roman Catholics, there is no comparison between the sums dropt at the feet of the pretended successor of St. Peter, and the voluntary tithes paid down as due to the treasury of the pure Gospel of Christ. But it must be confessed that the money is sometimes lavished without a sufficient previous study of the best means of employing it; and I feel it to be a duty to say, that this has been too often the case in the generous assistance given to religion in France.

The starting point of all these endeavours has constantly been the idea, that what had been of use to the cause of religion in England would be of the same use in France. The idea was not, I allow, debated and laid down as a positive axiom, but it was tacitly admitted as a matter of fact; it seemed natural, it was taken for granted, and not one committee but acted accordingly.

The very reverse is the truth, and the illusion is far from being dispelled, because, if very few Frenchmen are able to judge of England, few Englishmen are thoroughly acquainted with the peculiarities of the French character, with French society, manners, and opinions, with the Protestantism of France, a scanty minority lost sight of in the midst of an immense population, Catholic in appearance.

The very reverse I am confident is the truth, for this simple reason, that though the channel is but a few leagues in breadth, nothing in the world is more widely different, in every respect, than England and France,

London and Paris, the Established Church, with the dissenting body around it, and the Protestant churches of this country, St. Paul's and the Oratoire, Exeter-Hall and ——— in Paris we have no such place.

I am forced to confess the extreme difficulty under which I labour to allege satisfactory proofs of these premises: the proofs could only result from a complete and careful comparison of the two nations, and this would be endless. Let me be permitted to introduce two grounds of comparison only.

What religious task, considered at a distance, can seem more similar on the two sides of the channel than the circulation of the Scriptures? The Bible is always, and every where, the Bible; and at first sight it appears evident, that selling at reduced prices or bestowing the sacred volume as a gift, cannot be done in two different ways and according to different rules. But let us consider the case more closely. In England, a Protestant and religious country, the man who receives a Bible, or is induced to purchase one for a trifle, may be a profligate character, an infidel, a man without any pious habits, any Christian knowledge; but there are some things at least he is perfectly aware of: he knows that this same book is every Sunday opened and read in all the churches of the country; he knows that the most respectable and numerous portion of the community at large look upon this book as sacred; he knows that on this book oaths are taken as on the word of God, and he may, to be sure, forget the gift of the holy volume and never seriously turn over a page of it; but it is a hundred to one that this indifference will be his worst sin, that he will not try to learn out of the Bible a lesson

of lewdness or of impiety; and, if he reads it, it is probable that some remembrances of his education, however faint, will enable him to understand enough of what he reads. In France, when a man, totally unprepared, receives a Bible, he has never in his life seen it opened in a place of worship; it has never been under his sight as a school book or a church book; no early associations are recalled to his mind; no dim recollections of his youth remind him of a time when the volume was put into his innocent hands; he knows that it is considered by thousands, far more learned than he is, as a collection of oriental fables thrown together at random; if ever in his life he has heard or read anything about it, it is a hundred to one that he has only studied it in Voltaire, whose most abominable and impious volume can be purchased, too, at a reduced price, for a few farthings; if he opens it, it is but too easy to guess what books and what pages he will curiously glance at; and if, unfortunately, companions are at hand, the dismal probability is greatly strengthened, that the sacred volume will become a stumbling-block of perverseness, scandal, and infidelity; lastly, to hope for the best, if he turns over the book seriously, what can he make of it in that state of complete and absolute ignorance of religion, in which he has been left after partaking of the sacrament and receiving confirmation at ten or twelve years of age? Is the conclusion to be drawn from all this, that the Bible is not to be distributed in France? God forbid! The only conclusion is, that a Bible Society must be conducted in the one country on a plan different from that adopted in the other.

Catholicism, in England, is not so much a Church as

it is in France; but what there is of it is, far more than with us, a religion, a faith, a sect; this is to be accounted for by the clear and simple fact that Catholics, in England, are the minority, and it is a trite observation, made good by the history of almost all ages, that the fact of being in a minority is often an incentive to zeal and steadiness. In France, with the exception of some remote provinces where the ignorance of the lower classes is still incredible and the influence of the clergy still powerful, Catholicism, in general, is a blot; a numberless majority of the nation has glided out of the Romish faith, without knowing where to find another; you hardly ever meet any where with a Romanist who, when he goes any length in religion, does not openly adopt the title of an enlightened Catholic. From the pulpit of my own church, with the full approbation of hundreds, I have dropt the phrase, that *enlightened Catholics are anonymous Protestants;* and that we might now retaliate on Catholicism the old injurious denomination with which our Church was branded, when we were called — *la Religion prétendue Reformée;* and to day we may call the Church of Rome in France: *la Religion prétendue Catholique.* . . Is this enough? Shall we remain satisfied with this intermediary station which is neither the one nor the other, though fast inclining to our side? God forbid again! But it is obvious, that the respective situation of the two Churches being so very different in the two countries, the task of paving the way to the sanctuary for our straying brethren meets with peculiar difficulties, which the most generous and ardent zeal cannot overlook without being a loser, and

even without injuring the sacred cause it is intended to promote.

I could produce many instances more, and it may be of some use to remark, that these are not things to be guessed at, or discovered by a superficial survey, and fathomed in the rapid course of what is called, a visit to Paris or a tour on the Continent. Time is necessary to look into the character, the passions, the capacities, the failures of a man: what length of time is then required to acquire an impartial and competent knowledge of the spirit and spiritual wants of a nation. But England was in a hurry to do good, and full of compassion for our state of religious debility, compared to her religious strength, hastened to cure it, only forgetting that the most excellent remedy, if mis-applied, may not only not heal the disorder, but inflict a new one.

When such munificent aid is proffered from one country to another, however imprudently in many cases, though always with the most unquestionably excellent intentions, it requires but little knowledge of the human heart to foresee, that this aid will be by some accepted with avidity, by others, rather coldly received or reluctantly refused. Some are led away by the fond hope, that the ardour of charity will richly repay what appears a slight blemish of human prudence, and are dazzled by the bright prospect of extensive proselytism which it seems impossible to purchase at too high a price; others, less confident and more calm, will stop coolly to examine whether the good projected could not be accomplished by wiser means, whether the generous allowances of foreign charity could not be placed out at a better and surer religious interest; and even (as I

have already hinted) whether a real injury to the cause of religion be not inflicted by the system adopted for promoting its progress. This was the natural result among us; in several parts of France, the help of English zeal was welcomed as a blessing; in others, though hailed with unfeigned gratitude, it was not accepted at all hazards and without conditions. In the clerical body it was unavoidable that those men who now maintain, without the slightest compromise, that the Reformation was completed, as to theological progress and ecclesiastical order, by Luther and Calvin, and that these great servants of God have left their successors nothing to do but to walk in their footsteps; those men who regret not being bound down under the yoke of an official creed, which would equally bind down all their fellow-labourers in the field, those men rushed eagerly forward to seize on the powerful and splendid assistance offered by committees and societies whose dogmatical tenets hardly admit of any difference of opinion on what is usually termed the fundamental doctrines; while, on the contrary, it was unavoidable that those who admit of a far larger liberty of interpretation of the Gospel — who assert that the great reformers of the sixteenth century opened the gate not to shut it when entered — who assert that we examine in our turn in virtue of the same right by which they examined in their turn — who consider every member of the Church or of the clergy as possessing this full right of explaining the inspired volume according to his own conscience, his own reason and his own faith — who show to all and request from all an unfeigned respect for every sincere conviction drawn out of the Bible, and who believe that in the

same community each member may attend the ministry of the divine whose tenets he finds most in harmony with the Gospel — those men drew back with regret, but with a diffidence which they could not always conquer; they met with suspicion, and they showed suspicion. Some blame might perhaps be thrown, both on the ardour of the former, and on the coldness of the latter; neither party, perhaps, was faultless, a common situation among men; on one side, there may have been a rash and hasty eagerness; on the other, sometimes, too vague and partial a distrust.

The inevitable consequences occurred; in England, the co-operation of ministers or laymen who took the English view of the different questions, was accepted and rewarded as hastily as it was offered; the reluctance of those whose prevailing opinion it was that the peculiarities of the religious situation of France could not, without peril, remain unnoticed, was misunderstood, and sometimes, from different quarters misrepresented; and the double result was,— prejudice against us in England, division and dissent among us in France: —

Prejudice.—The leading members of various committees in England, unable to discover at a distance the serious motives which determined a considerable number of our clergy, of our consistories, and of our congregations, to withhold their support and to decline their generous assistance, found it difficult to put up with a refusal which savoured of indifference, with a silence which savoured of ingratitude. Rumours went fast and far abroad, increasing as they extended. It soon transpired that the French reformed Church was a Babel of confusion; that it had no public and avowed tenets of

Christian faith; that its ministers preached, in general, sermons on desultory morality, more worthy of the bowers of Academus and the Gallery of Zeno than of an evangelical sanctuary, or on the beauty of green leaves in spring and the whiteness of snow in winter; that an idle indifference prevailed among its ministers, who, in fact, were but mercenaries receiving a stipend from government; that Protestantism had hardly advanced a step since the first days of our civil liberties; and it was a matter of course to brand us with the old denominations of Arians, Sabellians, Socinians, Latitudinarians (which last word was made French for the purpose), enforced by the more recent appellations of Unitarian and Rationalist. That all this was rumoured, commented on in official speeches, put in writing and in print, is but too certain. It must be admitted that the lesson was a hard one to learn; and for these doleful prejudices against the immense majority of the clergy and laity of our communities, we were hardly consoled by the deep astonishment which I have heard English families so frequently express, after a first attendance at Divine service in one of our churches, at what they heard and saw, compared to what they expected to have heard and seen.

Division and *dissent.*— And this is the main point in question; prejudice vanishes; misconception may be rectified; calumny may be silenced by truth or hushed by disdain; but dissension, when once introduced into the bosom of a community, is not easily eradicated or reconciled. It is a fact that before the peace of the year 1815, and even before the revolution of the year 1830, dissent was unknown in France; the most that

can be said is that the promoters of separatism, who then tried to reach the shore, soon discovered that they were going against the tide; they retreated, not only before political difficulties, but before the reception they met with in the consistories and the congregations. And, again, it is a positive fact, universally admitted by all those, who are acquainted with our religious history for these fifty years past — it is a fact which party-spirit alone can be hardy enough to deny—that dissent, without foreign aid, never would have taken root in France. I am, and I have always been a firm supporter of dissent as to the right of dissenting; it has always appeared to me obvious and unquestionable that, when a man does not find in the Church of his country, his family, his birth, what he considers as the genuine system of the Gospel and the only means of salvation, dissent becomes a positive right; it is a right, because it is a duty — a duty towards oneself, a duty towards God and Christ. I have repeatedly undertaken the defence of dissent in this point of view; and long since I sent to the press the declaration that, if two dissenting chapels were opened, Rue St. Honoré, No. 155. and No. 159. (the Oratoire is No. 157), and the keys left at my disposal, far from shutting, I would throw the doors open. But it is obvious that separatism is only entitled to respect and protection when the hopes of salvation, when the liberties of religion, when the blessings of grace, when the truths of the Gospel, are at stake.

Now, dissent and division have broken out on all sides, in the precints of French Protestantism, favoured by an active minority of its ministers, discountenanced by the majority. Young men, without any previous

studies, without any learning but the easy art of repeating by rote a number of texts thrown together at random and explained extempore by the well known quaint system of allegorical interpretation, are sent about the country, with the title of religious *hawkers*, or of *Evangelists*, to sell and give Bibles and tracts, and, of course, often to quarrel with the catholic priests; in general, the first lesson they teach when they wander through a Protestant Church, is that the regular minister (if he does not approve of their endeavours) is any thing but a Christian, a servant of the Lord, a faithful disciple of the Gospel. The plan has been carried so far that it was literally intended to allow these young men, without any previous studies whatever, to receive orders, to enter into the rank and office of clergymen, and to become ministers of the Church, and with the full right of administering the sacraments; one of them was, in fact, *consecrated* at Orleans, through the active intervention of some of the regular pastors; this, however, was going rather too far; the consistories took the alarm, and put a stop to this rashness; but one may easily judge to what a pitch of disorderly division things can be brought amidst French Protestantism when this excess was possible, even for once. It is true that the spirit of strife and discord is unequally diffused throughout the country; in the north, where the Protestant churches, less numerous and less considerable, are thinly scattered at large distances, widely separated and with few ministers, the influence of British and even of American fraternity has been most potent and almost general; in Alsace and in the south, where French Protestantism has for ages recruited its most numerous congregations — where the

churches are, so to speak, side by side through a very large extent of country — where upwards of one hundred ministers are at work together in the same Department, and keep up constant and intimate connections, the action of foreign zeal was comparatively lessened, and the reformed communities have been much more left to themselves. It is a positive fact, a fact which cannot escape an attentive eye, that already, though a few years only have elapsed since the churches were set in motion in this double direction, schism, a different characteristic of faith, piety, worship, study, and even charity, is every day growing wider and wider between the north and south of the Loire, Paris taking the lead on one side, Nismes on the other; the two head-posts are now watching the movements of one another, with a more anxious and doubtful attention than ever.

As to the question whether dissent, which, in fact, is but a softer name for schism, does, in general, more harm than good, or more good than harm to the cause of religion, it may be that, in a Protestant country, where the government, the legislature, the immense majority of the nation, are Protestants — it may be that dissent creates a salutary emulation of zeal, of generosity, of study, and of prayer; it may be that indifference is aroused, that worldliness is undeceived, that idleness is set to labour, cupidity restrained, and intolerance disarmed, and forced to accept of liberty and peace. These are not French questions; I have not to vote on them; and, to return to the point, of this I remain assured, of this I am more thoroughly convinced every day, that in France dissent is fatal to religion. To make good this assertion one word is enough: Catho-

licism, in France, very different (I again repeat) from what it is in England, has now but one single objection against Protestant faith, and the objection is—*Vous vous disputez!* This melancholy and reproachful word is now uttered against our Church by Catholics of all classes, from one end of the country to another. Yes: our deplorable divisions, brought to light on all sides, now form the only serious barrier to our progress. "How can I become a Protestant, how can I insist on my wife and children becoming Protestants, though we are only Catholics by name, when, to enter Protestantism I must begin by choosing myself, and by calling on my family to choose, between a number of different Protestant sects and congregations, more bitterly opposed to one another than they all are to the Church of Rome? It is much easier to remain where we have been, something or nothing, but at least without intestine warfare in our family, or in our worship." This language, doleful to listen to and difficult to refute, is continually rending our ears. The fact comes simply to this, that if dissent may in some respects promote religion in a Protestant country, it can but injure the sacred cause when Protestantism forms the minority, and finds itself in presence of such a Catholicism as we have in France. A divided minority resigns, and cancels all hopes of rising to power. Nothing has given a more lamentable and indisputable proof of all these statements—nothing has put a more fatal bar to the prosperity of our Churches and the success of our labours, than the co-existence, in France, of two Bible societies; for this species of discord there was not the slightest pretence, and it is what the Catholics cannot

understand, nor bear with. The fact, that we are at variance regarding the simple circulation of the Scriptures without note and comment — of the Scriptures, the common and only basis of our creeds — has done more harm to the religion of the Gospel in France than all other discords, and ought to have been avoided at any cost. . . . God alone reads the future; but I feel no hesitation in asserting that, if it were not for our divisions, France would become a Protestant nation a hundred years sooner.

And what cruelly embitters the regret of the situation to which we have been forcibly led, is the full conviction that all the good so generously planned for our religious welfare and progress, and showered down on our communities at such an enormous expense, might have been accomplished, including the Bible Societies, without dissent following in its train. And by what means? Simply by admitting that the French are the French, and must be treated as such — simply by taking us for what we are — simply by the knowledge as a fact, and the acceptance as a necessity, of our present ecclesiastical and religious situation, of which these are the outlines: — The actual reformed Church of France is not the Church of the edict of Nantz, with a confession of faith and a general synod to enforce it; but the Church of the Law of Germinal, delivered from the bondage of an official creed, and ruled by its independent consistories, the only ecclesiastical authority now in existence; and, secondly, in the French Protestant communities there is, most probably, not to be found a Calvinist or a Lutheran, if to be a Calvinist or a Lutheran is to believe all that was taught by the two

reformers; our Churches are composed only of Christians, who draw their evangelical faith from the Gospel, with full freedom of examination, and on their individual responsibility.

I now close these pages, written in full sincerity of language, and under the deep and solemn persuasion that in writing them I have been fulfilling, though the idea may seem presumptuous, a sacred duty towards two great nations and two glorious Christian communities. By all that I have said, I may without rashness nourish the hope that I have explained the present state of the public mind as to Christianity in France, both in and out of our Church; and the hope that I could accomplish this, made me consider it a bounden duty to write and publish the following work. The cry on all sides is growing every day more pressing to know, not what our fathers believed according to the given light of their age, but what we believe cording to *the measure of grace* bestowed on us; I have answered the demand as far as in my power, and I feel a deep sense of religious gratitude to the Divine goodness, that I have been enabled to perform this long and heavy task, under the constant pressure of professional duties attendant on the ministry of a numerous and enlightened congregation. The fate of this volume I neither attempt nor wish to foresee; if it contains truth according to the Gospel of the Lord, even though the present generation put the volume aside, and close it with disdain, it will be re-opened in time; the work must await its day: that day will come. This anticipation I express with full confidence, and without the slightest precaution of affected humility; ignorant and malevolent infidelity may sneer and say, — "This is

vanity!" but true piety, that mild and evangelical piety always inclined to honour sincerity, and to give it a candid hearing, will say — "This is faith!" The last echo is a full consolation for the other, and deafens its noise. But, whether I am to see the fruits of this long labour ripen or wither on the branch, my gratefulness to Divine Providence will remain unaltered. The work, pursuant to the commands of my conscience, was one of the settled tasks of my life in this world, where every man has his own to perform. It is man's part to cast among his brethren the useful truths he thinks himself in possession of; it is the Lord's to make them fructify; the little living seed falls as at random, but only where our hand sows it; *God* alone *giveth the increase*, and the favourable *wind bloweth where it listeth*.

It is impossible for me to lay aside my pen without offering my sincere thanks to the very able translator, who undertook the task with a high and disinterested sense of truly Christian zeal, and has performed it, though by no means an easy one, with remarkable talent; the version, under his able pen, does full justice to the original.

The title of the work in French is "Le Christianisme Experimental;" it was not thought possible to make these words English in the given sense.

The texts in the notes are inserted according to the authorised version, with the differences of interpretation introduced apart.

ATHANASE COQUEREL.

Paris, June, 1847.

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CHRISTIANITY;

ITS PERFECT ADAPTATION,

&c.

BOOK I.

MAN, GOD, AND CREATION.

C'est le consentement de vous à vous-même, et la voix constante de votre raison, et non celle des autres, qui doit vous faire croire.—PASCAL, *Pensées*, l. 351.

L'idée de Dieu est dans la nôtre par le suppression des limites de nos perfections. — LEIBNITZ, *Rem. sur le Livre de l' Origine du Mal*, § 4.

CHAPTER I.

SOURCE OF CERTAINTY.

MAN has a consciousness of his own existence.

The source of certainty consists in the fact of existence, and the consciousness which we have of that fact.(1)

The existence of man is individual. Each is one. The first notions which man forms of himself lead him to individualise; pantheism comes by reflection only, and too late. Man, in the simplicity of the consciousness of himself, feels himself dependent, but distinct

from all that surrounds and presses upon him. In this individualism, he says: I am myself alone, nothing more, nothing less, but connected with all. In pantheism, he says: I am myself, more, the whole; I am a fragment, not an individual.

Individualism makes man that eagle which you see braving the sun; it is *an* eagle, in every point of its body, in every look of its eyes, in relation to the earth which it has just left, the air in which it hovers, the sun on which it gazes . . . . pantheism makes man a polypus.

Consciousness of existence is accompanied by two corollary notions, which are inseparable from it:

1. This consciousness of being has not always existed; it has had a beginning; if my existence had not begun, I should know it, since I know my existence. I find myself in the present; in the past I do not find myself.

An existence unknown to him who possesses it, is not an existence, properly so called; it reckons for nothing, or, more correctly speaking, it is to be reckoned otherwise. (See Book I. Chap. xvii., and Book II. Chap. xxiii.)

2. In this existence, of which he is conscious, man feels that his will or his power has had no part: he does not preserve it, and if it is not he who maintains it, it is not he who has conferred it. He would employ for its maintenance, the power displayed to possess it. (2)

Whatever may be the cause of the existence of man it is something foreign to himself; it is apart from and without him. Life, that phenomenon which the human mind has never succeeded in defining, has not its source in life.

CHAP. II.

TENDENCIES OF MAN.

On the second glance, which he casts upon himself, man discovers in his being powers or tendencies :

Intellectual power, the object of which is truth, knowledge ; in other words, an acquaintance with that which exists ; (3)

Moral power, whose object is holiness or good ; we may also say, order ; (4)

The power of the affections, whose object is relations, union (5), and of which goodness is merely an application : to do good is to love ; (6)

The power whose object is enjoyment*, happiness ; (7)

The religious power, whose object is relation with a being, who realises the ideal of these elements of our nature, and who, in order to satisfy them, must be infinite in knowledge, in holiness, in love, and in happiness. (8)

CHAP. III.

NOTIONS OF THE IDEAL.

The ideal (of which it is important here to form a correct notion) is that which is given by the con-

* *La force sensible.* It is impossible to translate this phrase into English. Our language does not possess any adjective, by which *sensible* can be appropriately rendered. It may be regarded as legitimate selfishness; when it occurs in the subsequent pages to avoid a paraphrase, the word sensitiveness will be used. — *Trans.*

ception of intelligence alone, and of which there exists no measure or standard.

Thus, by what shall we measure the ideal of the just, the good, the beautiful, of happiness? or what is the outward sign of its recognition? How shall we be able to determine its limits? It is the product and the conception of our minds alone.

Thus, again, which of us will furnish the ideal of human nature? A perfect man is the mere abstraction of our minds; a perfect man is determined only by intelligence.

The ideal, which cannot be measured, on the other hand serves as a measure; it is the model, the original *par excellence*, by which we measure the value of that of which the ideal expresses or represents the supreme perfection.

Thus in order to determine the merit of a good man, or of a man of genius, we compare him with the perfect man, with the ideal of human perfection which our reason has formed, and we appreciate the individual in proportion to the near or nearer resemblance which he presents to this ideal.

The ideal is then a measure indispensable to our judgments, the only means we possess of determining the degree of imperfection in every thing which is not perfect.

All our appreciations are founded upon the measure of the ideal.

We measure degrees of knowledge by our ideal of infinite knowledge;

Degrees of love by our ideal of love;

Degrees of happiness by our ideal of happiness; and we never judge or determine otherwise.

Thus, the notion of the ideal, as the sole standard of

our judgments, is found in every human mind, obscure and confused in those which are rude and uncultivated, clear and distinct in those which are delicate and refined.

This examination proves that the ideal cannot be a mere abstraction, and that it is right to assign it a value not only *subjective* but *objective;* that is to say, that the ideal is not only a notion of our minds, a fancy of our imagination, a suggestion of our feelings, but that it is realised without us; that it exists; that it is a fact. If it was not so, all our judgments would have no other foundation than a non-entity, which implies a contradiction.

CHAP. IV.

ACTION OF THE WILL UPON THE TENDENCIES.

These powers, these tendencies in man, are in no case a matter of choice, or the product of his will; his will is utterly powerless as to their existence. He is as he is, independently of himself, and he feels forcibly that he cannot make himself other than he is. As he does not preserve his existence, he is equally incapable of modifying or recasting it. "How," says Nicodemus to Jesus, "can a man enter the second time into his mother's womb and be born?" These elements of our being are then inherent in our nature; these powers are innate; these tendencies are foreign and anterior to the will, since they exist without its participation. (9)

The easy discovery, that the powers and tendencies of man are not the result of his will, leads us to determine the nature of the dominion which the will exercises over them. The power of the will here touches upon

its powerlessness. It proves powerless, if the object be to withdraw from man that which it has not given him, to efface from his being an impress which it has not made, to destroy in him his natural tendencies and to renew his being, whilst it is powerful in the employment of his faculties, and in the direction of his tendencies. It is nothing as to the simple fact of the existence of these attributes; in their multifarious and varied employment, it is every thing; this is its domain. In other words, man disposes of himself; he is not what he is, because he wills it, but he does what he wills; he is compelled to be intellectual, moral, affectionate, susceptible of happiness, and religious; but he is so, as it pleases him; his will is free; man is a free agent. (10)

This will, this power, this freedom of man (for freedom is only power), which cannot go so far as to rob him of the elements of his nature, does go so far as to disturb their equilibrium, to lead him to prefer and cultivate one faculty to the detriment of others, and even so far as to subject the religious to the inferior tendencies, though its province is to rule, because it is that which most nearly approximates the infinite. It is obvious that the liberty of a being, whatever it may be, consists precisely in the free use of the faculties inherent in its nature and of all its faculties or powers without exception. There is no question of more or less free; freedom exists or it does not. Imagine the smallest hindrance; freedom exists no more; it is only possible on condition of being complete; it is only real on condition of being absolute. . . . . If I carry the slightest fragment, the smallest grain of shot, I march perhaps, but I do not march unimpeded, and wherever freedom appears suspended or violated by outward facts,

if man thinks he acts, he is under the influence of an illusion; he does not perform acts; he only makes movements.

The preferences shown by our freedom or our will in favour of this or that faculty is explained by the fact, that these faculties or powers are distinct. There may exist among them equilibrium, harmony, reciprocal assistance, there is never either natural confusion or artificial fusion. The search after truth, the practice of goodness, love, sensitiveness, and religiousness are all different tendencies: and when these tendencies of our being act in concert, the will is always able to deal with them, as science deals with light; it presents the prism, resolves the luminous pencil, refracts the rays, and exhibits the splendid fragments at pleasure.

This distinction, this innate and fundamental separation, which makes our powers and tendencies co-existent elements, but neither confounded nor amalgamated, explains the fact, so indisputable and frequent as not to escape the most superficial observation, that in the cases of individuals, sometimes the one and sometimes the other predominates. One man possesses a powerful and active intelligence whilst his morality or his religiousness is very inert; a second is moral without being religious; whilst a third manifests a very high degree of religious feeling, and is at the same time very indulgent in his morality: one loves ardently, but at hazard and without rule, without modesty, without measure; another is disinterested and generous, but his only merit is that of being serviceable to others. It is conceivable that all possible combinations of the five natural powers may be realised; it frequently happens that different combinations are formed in the course of a single human life,

and hence the amazing variety of characters which the race of man affords and presents. (11)

Hence too all our faults ; these result from deficiencies of equilibrium alone; they spring from the usurped predominance of one or more of our tendencies over the rest, and sometimes of a single one. For, the slightest disturbance in the equilibrium of the balance leads in time to the decided preponderance of the scale.

CHAP. V.

THE OBJECTIVE OF OUR TENDENCIES.

The *subjective* or interior elements of man are opposed to the *objective* or exterior, which correspond thereto ; or, in other words, if man considered as a *subject* is naturally endowed with such powers and tendencies, it follows of necessity, that there exist without his being, and within his reach, *objects*, which engage his powers, and excite his tendencies. It would be a contradiction to suppose that powers were exercised in a void and in relation to nothing; it would be a contradiction to imagine that tendencies tended towards that which had no existence.

Gravitation is only possible on condition of being universal: the magnet cannot be single ; two, at least, are necessary ; there could be no attraction, if there was nothing which attracted.

The intellectual power of man proves that there must be an object for its exercise and study—knowledge : truth is something real ; it consists in the exact appreciation of things which exist. (12)

The moral faculty of man proves the existence of a rule, a law, by which his will ought to be governed.(13)

The duty of man is something positive. If his will were his law, if his will was not subject to a rule which it never made, his will would never experience either struggle or regret. But it often struggles against the deed before its perpetration (14); it often feels affliction and regret after its completion: there is therefore a law.

Remorse — that mysterious impression which in its very essence is involuntary — remorse, the natural mourning of virtue, the forced vexation at successful evil, furnishes a demonstration of the law; all sadness is involuntary.

The existence of the affections proves the existence of beings which excite and stimulate them. The necessity of loving supposes objects to love, and from this faculty results the great and holy law of mutuality, of reciprocity. Beings endowed with passions and affections are necessarily dependant upon and responsible to one another. (15) Family life, social spirit, municipal rights, patriotism, universal brotherhood, hereditary ties, or by whatever name this reciprocity may be designated, all spring from the existence of our affections, which indissolubly bind our fates to those of our fellow-men. Intellectual, or moral, or religious solitude is no less impossible than that of the affections, and we shall see how pregnant this idea is.

These remarks are sufficient to destroy all that superstitious admiration which is felt for the life of anchorites, and to prove how contrary to nature it is. Hermits are monsters. (16)

The existence of sensitiveness proves the possibility, the lawfulness of happiness; man would be content to be, if well being appeared to him, something which implied a contradiction; despair would be his portion, and

not enjoyment; he would regard misery as his natural condition.

The impression of the beautiful, one of the sources of happiness in man, is nothing but the harmonious product of his powers, the satisfaction of his tendencies in their equilibrium. The beautiful increases or decreases, and pleases, all things being equal, precisely in proportion to the number of those tendencies which find a simultaneous satisfaction.

Thus the Apollo Belvidere possesses a very high degree of beauty, because it represents, in perfect harmony, the satisfaction of the sensitive and the moral power; it is the type of humanity taken in a moment of moral repose and of sublime happiness.

The certain existence of *self* and of the powers and tendencies which animate it prove the existence of *not-self;* the *subjective* proves the reality of the *objective*, because our tendencies aim at objects without us, and seek their aliment, their means and their gratification, in something exterior to ourselves. It is certain they cannot tend towards anything except realities. (17)

Does it not seem indisputable, that the phenomena or appearances which present themselves to us, and which bring all our tendencies into play, suppose something which appears, something which exists, presents itself to us in a certain manner, and under another aspect doubtless to beings differently organised. It by no means follows that we are certain of knowing the essence, the real nature of those objects whose appearances strike us, whose attractions engage and stimulate us; the only result is the reality of their existence. (18)

Hence the double aspect under which the *not-self* presents itself; hence its double use; it is a means (19),

an instrument, and often an obstacle which promotes or stops our progress on the way towards the infinite. And the manner in which the *not-self* so frequently becomes an obstacle instead of always being a means, and is opposed rather than administers to the normal satisfaction of our tendencies, is a great mystery, which will be elucidated in the subsequent part of these inquiries.

The easy discovery, that the *not-self* becomes an obstacle to *self*, is moreover a proof of the reality of *not-self;* for all that operates as a hinderance to me is not of me.

This remark tends to make us think, that our own bodies are comprehended in this *not-self*, (see Book I. Chap. xvi.), for our bodies often present obstacles, and in time will fail us; they often frustrate intentions the most energetically resolved, betray our activity, so to speak, at the most critical moments, and badly accord with the aspirations of our thoughts.

We are displeased that the *not-self* should present obstacles, and it is in this feeling, which man always experiences, even without analysing it, and sometimes without even being aware of it, that is to be found the explanation of that love of the marvellous, so powerful, so credulous, and so general. The marvellous is nothing more than the fancied conquest of *self* over *not-self*— the imaginary empire which *self* assumes over the world, of which it is not master.

And it may be said, that all knowledge consists in the just distinction between *self* and *not-self*, which explains to us the manner in which the realities of knowledge dissipate the chimæras of the marvellous.

In this *not-self* the whole of humanity is comprised except *self*, and the proof of the reality of *not-self*, deduced from the tendencies of *self* towards what is

without, and of the fact that these tendencies meet there either a hindrance or a means, applies with still more precision to the existence of mankind. It is towards mankind principally, that our affections tend, which they could not do, if humanity did not exist. . . . . Pleasant and affecting thought! I am sure of the existence of my fellow-men, because I love them.

CHAP. VI.

LAW OF DIFFERENCES AND OF RECIPROCITY.

In humanity every thing which is true of the individual is true of the race, and in like manner, what is true of all, is true of each. Our fellow-men are our fellow-men in all respects; the true knowledge of human nature admits of no privileges.

Individual differences in capacity, temperament, health, lot, length of life, and manner of death are necessary to the common destiny; but these differences do not raise or degrade any man above or below the level of those principles which regulate our existence.

If, in this book, we write not fables, but a history, it is the history of every individual.

All men are men; but all men are different (20), and these natural differences are also as old as humanity; history represents Cain and Abel, the two first-born of men, as different.

The outward fact of the existence of mankind modifies the inward condition of each man, and modifies the whole of that condition from the cradle to the grave, and even beyond, in immortality. (21) It is only by abstraction, or hypothesis, that a man can be regarded as the sole existing being of his kind. Man in

a state of absolute solitude would be no longer man; for to exist as a man is to exist among mankind, is to have fellow-men; it is to be one amongst many. An isolated human life would no longer be a human life.

From this double existence, both individual and collective, which man possesses, there results the law of reciprocity, already recognised. (22)

This law is nothing but the expression of the established fact, that all mankind react upon the individual, and the individual upon the whole race.

The law of reciprocity is either simultaneous and contemporaneous, or hereditary and successive.

Men form members of this social union during their lives and beyond; during their lives with the whole of their generation, and beyond it with all their posterity. (23)

All of us hold in our hands the same thread to guide us; it winds across and around the whole globe, and stretches throughout all ages.

CHAP. VII.

OF LANGUAGE.

The simultaneous existence of the human *self* and *not-self*, or, in other words, of the individual and the race, necessitates a means of relation, of communication between the faculties and tendencies of the various individuals; there was needed an electric chain, always ready, responsive to every spark.

The tendencies of beings endowed with affections cannot be conceived without a means of communication.

The means of establishing this relation is language.

Without the faculty of speech, man is possible; man-

kind is not. To suppose the whole family of man deaf and dumb would be the mere play of an unsound imagination.

All our powers or tendencies, except religiousness, require this faculty; but it is more necessary to some than to others.

Language is indispensable, in the highest degree, to the intellectual faculty; it is that one of our powers which makes the greatest and the most fruitful use of speech.

It is indispensable, too, to the gratification of our emotions; that mutual silence, which the strongest feelings sometimes impose, is only a momentary powerlessness which will afterwards be explained.

It is less needful to our sensitiveness; great joys and pure gratifications do not seek for expansion without, at least in the first moments of enjoyment; deep grief is also silent; it is silent sometimes even to falling asleep. According to the beautiful expression of the sacred historian, the Apostles fell *asleep for sorrow*, under the olive trees of Gethsemane.

The moral tendency has still less need of the gift of language; well-doing does not consist in words.

The religious tendency alone makes no demand upon this faculty; man without it would be a religious being; it is not by speaking that he aspires towards the infinite.

It will be thus seen to what extent religion is spiritual, inasmuch as the most spiritual means of communication is useless to it.

Mental prayers are the best.

Language is of the earth; religion is from heaven.

To regard acts of worship as an objection against this exalted privilege of religion, which places it above the

need of language, would be to confound religion and worship, that is to say, the essence and the form. In acts of worship the affections avail themselves of the use of speech; and it is only by the instrumentality of language that social worship becomes possible.

Language, destined to serve as the dragoman or interpreter of human tendencies, is a perpetual demonstration of the existence of *not-self*.

The principal advantage of this employment of language is to carry the power of the affections to the extent of social union. (24)

The first province in which the affections are displayed, is the family;

The second, society.

Language renders society possible. (25)

Here one of our preceding ideas again finds a place; religion has no need of speech, but language renders worship possible, which is merely religion in its social form.

Language could not serve for these purposes, except it was as little material as possible, if the expression may be allowed. The powers themselves being spiritual, it was necessary that their means of communication should be as conformable as possible to their nature; and, in fact, of all material things with which we are acquainted, language is the most spiritual.

As regards sound, it belongs to the material; as respects language, to the mind.

Language is sound become intellectual; it is utterance rendered significant. (26)

Words are at the same time sounds and ideas.

Listen to an unknown tongue: the sound alone reaches the ear. (27)

Listen to a language understood: the sound reaches

the ear, and the idea with it, inseparable from one another.

It does not depend upon ourselves to separate them, and to receive the sound without the idea, or the idea without the sound.

Considered in this point of view, language is a perpetual demonstration of spiritualism; it is placed on the unappreciable limits of the two worlds—the physical and intellectual; it binds the subjective to the objective; intellectual and simple within us, material or multiform or complex without; for, several words combine to form a single idea.

And this admirable means of communication, so simple, so easy, so pregnant, so rapid—which is one of the conditions of social union, and insures for ever the transition from the intellectual to the material world—this bond between self and not-self depends upon the play of a few organs, and the emission of a little air!

Finally, the difference of language serves to maintain the division of mankind into nations,—a division still for a long time indispensable to the destinies of our race. (28)

CHAP. VIII.

REFUTATION OF THREE GREAT ERRORS.

THE simple investigation of man, which we have just made, will suffice to remove from our path three great errors, which obstruct many minds in their progress on the way of truth:—

Pyrrhonism, or systematic doubt;

Pantheism, or the confounding of all existences in one;

Absolute spiritualism.

Pyrrhonism is annihilated by the consciousness which man possesses of his own existence; we are forced to believe at least in ourselves, and to be certain of ourselves.

Pantheism is annihilated by the feeling of individuality; the unity of *self* is revealed at the same time, and in the same manner, as its existence; and this unity, which reduces pantheism to a mere immense dispute about words, this unity cannot be an illusion, because, whilst sensible of his deficiencies, and of how much he can acquire, man feels also that he is complete in himself.

The acorn knows that it is an oak, and not a forest.

I have a consciousness of my own existence, and I know also that I am none other than myself; I have no consciousness of the existence of the universe, which I should have, if pantheism were true, if every thing were one, if there existed only one being, if my soul were a fraction of the world, and my thoughts, instead of being a book in itself, and a complete work, were only a line, a word, or a dot, in the great book of the universe.

Finally I suffer, and the fact of suffering, which is only a mode of existence, and mixed up with the consciousness of existence, furnishes a positive demonstration against pantheism. How is it possible to conceive an infinite being which suffers, and consequently causes itself to suffer?

Absolute spiritualism, which denies the existence of matter, offers no more effectual resistance to the test of our theory than either of the others, because the *not-self* opposes an obstacle to our tendencies. But if the material *not-self* does not exist in reality, if all the

phenomena of nature are merely things that pass in our minds, in that case it would be ourselves who obstruct ourselves; this would merely be our tendencies operating as a hindrance to our tendencies. No, when we strike against a barrier, it exists.

The idea, which existed among the ancients, of knowledge by reminiscence, which is merely an hypothesis without a foundation,— an idea, moreover, less important in the metaphysics of religion than those which we have just examined,—is, in its turn, if not rejected or confuted, at least removed. This theory teaches that the soul has passed through a state of existence anterior to the present human life, and that it brings with it into the latter, ideas acquired in the former; these ideas, these notions, are recovered vague and confused, when awakened in us by the observations and knowledge obtained in the present life. The whole of this system, according to our view, is a mere reflection of oriental reveries on the transmigration of the soul— reveries developed and embellished by the genius of the most poetic among the Greek philosophers. Whether, however, the system of knowledge by reminiscence be true or false, is a question which subjective philosophy may regard with indifference. In fact, according to its principles, an existence without a perpetual consciousness of itself is not an existence properly so called. Of what importance is it to have lived, if I have no useful recollections of what that life was? This preamble to life could only be, at most, a preparation of the same kind as infancy, less positive, less important, the anterior limb of life, an unknown vestibule to our world, in which imagination may disport itself at pleasure, but where knowledge and faith have no interest in following. (29)

CHAP. IX.

NOTION OF GOD.

Self then proves *not-self*, in which matter and mankind are comprehended. . . . . The last word remains to be spoken; the last veil to be raised; *self* proves the existence of *not-self*, in which God is comprehended.

If every inward tendency necessarily implies an outward reality, religiousness in man proves the existence of God; this subjective religiousness must have an object; this object is God. Man is a religious being, which he could not be, did not God exist; this would be a tendency towards a non-entity. (30)

I find in myself the ray, and I believe in the sun. Do you deny the sun? . . . Account for the ray.

What then is God?

He is the ideal realised.

He is the infinite, not personified, but personalised. (31)

God is not an abstraction of our minds, because we carry in the depths of our being a religious power, which impels us to keep up relations with him. We do not seek to enter into relations with a pure abstraction.

Did not God really exist, towards what *object* would this religious impulse tend?

If God were merely an abstraction, the religious impulse would tend towards itself, which implies a contradiction.

Did not God really exist, man would have the simple notion of the infinite, but not an active tendency towards the infinite personalised.

These relations constitute religion (32); he, who realises the ideal which we seek, is found—is God.

God is then the ideal of intelligence.

God furnishes the last term of our comparisons and of our judgments.

What if we should enunciate the problem in terms which have affrighted so many believers and puzzled so many philosophers: Is it possible for the absolute, the infinite to be personal; personality and individuality imply a limit; how do the ideas of individuality and infinity agree; does not the one necessarily exclude the other? . . . . Subjective faith does not resolve the problem so put, because it is reduced to ask, What is the nature of God,—which is only known to himself(33)? and it is contradictory to suppose that a finite being can acquire a perfect knowledge of the infinite.(34) But subjective faith overrules this problem; it puts it aside legitimately and passes beyond, because the religious tendency within us can only find its objective in a reality and not in an abstraction; this is so true, that God reduced to an abstraction would become the despair, instead of being the contentment, of the religious affections.

Since the ideal is one, God is one.(35)

The proof of the unity of God springs from the same source as that of his existence.

And this proof of the existence of God is not the best, but the only good and valid one—the only one: it lies beyond the province of reasoning; it does not admit of reasoning; it imposes silence upon reason; and hence its validity. Every argument or chain of arguments in favour of the existence of God may be met and balanced by an equivalent argument of an opposite tendency. The most exalted and the most profound geniuses have failed to prove that God exists, and that He does not. The question is not a subject of reasoning. But where

reasoning fails and goes adrift in an ocean of mere helplessness, the innate feeling does not fail. The religious faculty is always a faculty, and the infinite has so made us after his own image as to compel us to believe in Him.

The Holy Scriptures do not contain a single argument in favour of the existence of God.

According to the system of theology explained in these pages, a glimpse is already obtained of the absurdity of the alleged incompatibility between philosophy and religion. Philosophy is truth seen in man: religion is truth seen in God; it is always the same truth; for truth is one. The difference in this case depends upon the point of view in which it is regarded. Only, to commence with God is to pre-suppose belief; to commence with man is to examine and establish before believing.

CHAP. X.

IDEA, END, AND MODEL OF CREATION.

It has been already said that man, who does not preserve his existence, feels that he has not conferred it; and secondly, that his tendency to relations with the infinite is no more the product of his will than the other tendencies which it embraces and exalts.

From these facts (and let us not forget that they are facts and not reasonings) it results:

First, that man has been created;

Secondly, that he has been created by God. (36)

The finite can have no first cause except the infinite. The tendency of man towards the infinite proves, in fact, that he has emanated from the infinite; these

finite tendencies can only be the work of the infinite being towards which they tend.

Creation, in God, is a natural consequence of infinity; and this explains how the fact of creation is completely a truth of faith, and not of reasoning. (37)

And since God is one, everything except himself is creation (38); without this, the ideal would neither be one, nor a being; and we have seen that religiousness in man tends, not towards the ideal personified in imagination, but towards the ideal personalised. Man, an individual, aspires towards God, an individual.

The end of creation is clearly indicated to us by our powers and tendencies; we have been created to satisfy them; such is our legitimate destiny, our divine calling.

And here appears the absurdity of disputes respecting the special object of creation. It has been asked, whether this end be the cultivation of the understanding, the discovery of truth, goodness, merit, holiness, love, happiness, or worship. How is it that it has not been obvious that all this, in short, comes to the same thing? The dust of the diamond is always of the diamond.

God, in creating, had no model except himself. (39) Thus our tendencies are nothing but his powers transferred from infinite to finite, reproduced in a measure, limited for us by himself. In fact it is always against the infinite that our finite faculties strike, and are arrested, without abdicating their functions.

All our powers, all our faculties, are found united in God: He knows, and we know; He is holy, and man is moral; He loves, and man has affections; He is supremely happy, and man is sensible to enjoyments; it may be even said that religion is reciprocal (40); that God is religious towards man, as man is religious

towards God; religion is a bond, and if man holds one extremity of the chain, God holds the other.

For this very reason, this word can imply nothing sad or mournful; it is natural, so to speak, and every thing natural is joyous. To represent religion as something severe, gloomy, austere, and an enemy to our legitimate enjoyments, is to misrepresent its character; he who is sorrowfully religious does not understand its nature.(41)

From these principles, there finally flows another important consequence — that, to trust in God is to trust in oneself; for it is to trust in the faculties which He has conferred upon us, and in what they teach us of Him. (42)

For example, to trust in God, as a good and kind being, is to trust in the idea which we have formed of his goodness and benignity, with this qualification, it is true, that these attributes in God exceed our ideas of them as the infinite exceeds the finite.

If God, in creating, had no other model but himself, it is natural, that the ideal realised in God should be, as we have already seen, the term of comparison, which serves as the basis of all the judgments of our reason.

And if creation is in God a consequence of infinity, if in creating He had no other model than himself, it follows that creation is perfect. (43)

CHAP. XI.

MYSTERY OF FREE WILL.

It has been seen, that in the exercise of our powers, the fact of the will or of human freedom is always observed; it would be impossible that the exercise of those powers should by constraint attain the end for

which God has imparted them. An intelligence searching after truth in spite of itself; a morality practising virtue against its will; affections loving by constraint; sensitiveness accepting involuntary happiness, are all so many flagrant contradictions in terms. A mental power is not a power except so far forth as it is independent. Man is then free in his part of the finite, as God is in the infinite; that is to say, that man acts in his quality of man with the same independence, that God acts as God; or, in other terms still, freedom is power, man is powerful as man, and God is powerful as God.

It will be seen, that the mystery of free will — that ancient stone of stumbling in all religions, all systems of philosophy, and all schools, lies in the point of separation of the two powers, the creating power and the power created. To ask how man is free, is to ask how the Creator, his work being finished, separated himself and kept himself separate from his creature and leaves him to himself; it is to ask what method God pursues to constitute an individuality. Obviously, God alone knows. (44)

Obviously too, this our insuperable and necessary ignorance of the manner in which the Creator effects the withdrawal of his power or his will, and remains in his individuality when he leaves the creature to his own, can in no respect weaken the certainty which we have of our own freedom. A fact, lying without us, obscure, unknown, inexplicable, by no means invalidates the certainty of a fact within us, of which we are conscious. That ignorance does not destroy this knowledge, that obscurity does not overshadow this light. (45)

The same mystery appears again in *inactive* existences.

We know not how the Creator's power ceases to weigh upon free beings, raises and keeps raised the sluices of the will.

We know no better the manner in which creative power detaches itself from matter, and leaves physical laws and secondary causes to play their part.

The hand of God, we say, launched the planets in the tangent of their orbits, and since that time the universe rolls on alone. But how has God withdrawn his hand? That is the question.

The question is not then respecting the freedom of the will, since it presents itself identically where there is no liberty. We do not comprehend how God should leave two Greeks in the age of Pericles to choose, one to be Socrates and the other Anitus, or two Jews in the age of Augustus, one to be Caiaphas and the other St. Paul; and we know no better how God leaves the heavenly bodies to attract one another in the direct ratio of their masses, and in the inverse ratio of their distances. The same obscurity conceals the means of accomplishing the moral and the physical law, although on the one hand there is freedom, and on the other coercion.

This illustration loses nothing of its value, if we adopt the system which supposes that the Creator preserves creation by the constant maintenance of order and life, not by laws fixed and established, as it were, once for all, but by a continuous, suitable, and efficient intervention. In this system its advocates adopt the doctrine of an immutable will, continually manifesting itself in the regulation of creation; in that more usually received, we believe in laws which never fall into desuetude: this, however, is merely a vast and flagrant dispute about words; the whole discussion is impregnated with notions of time and space, both of which are foreign to God. (See Book II. Chap. xix.) The laws of nature only remain in force because God so wills; and

who does not perceive that when we speak of an infinite being, acts succeeding each other without relaxation, interval, or diminution, and laws whose force is consecutively maintained, come precisely to the same thing? At the bottom of this dispute, there are merely human ideas transferred to God.

Let it be here carefully observed, that the concatenation, the necessity, is not in the physical law itself, but in the constancy of the law. The law of universal gravitation once established by the Creator, it becomes necessary; in other words, bodies infallibly attract one another in the recognised proportions. But who shall demonstrate that the law itself was necessary? This would be to pretend to prove that God could not have constructed the physical universe on any other plan —have subjected matter to other laws, or to different combinations.

Finally, we may say with respect to the freedom of the will, what has been already said of the existence of God: man believes in God, therefore God exists; man believes that he is free, and therefore he is free, for freedom cannot be a mere conjecture; we cannot be under an illusion in seeking whether we are free or not; if we are so, we know and feel it. This remark explains the powerlessness of all attacks against the freedom of the will, and of all the apologies for fatalism. The consciousness of the human race has always proved too strong for arguments; it has always replied to the fatalists, of what use is it to confound, if you cannot persuade me?

CHAP. XII.

MYSTERY IN GENERAL.

This first mystery of religion, to which all others may be referred, sufficiently shows what in religion is a mystery. It has been said that all mystery is merely ignorance; not so: that of which we are completely ignorant has for us no existence. A mystery supposes a certain knowledge; for in order to judge that an object, whatever it may be, is mysterious, it is at least necessary to know that it exists; the idea of a reality precedes, in the mind, the idea of the obscurity by which it is surrounded. Thus it is not true that mysteries in religion are merely things of which we are ignorant: they are matters of partial knowledge.

In the middle ages the existence of the antipodes and the sphericity of the earth were mysteries, because men were unacquainted with the law of gravitation. Take away the knowledge of the fact, and no part of the notion of a mystery remains.

A mystery in religion is not the radiant day, in which every thing appears in a clear light; nor is it that profound darkness in which we see nothing; it is the twilight of reason and faith, in which the objects are real and active, but at a distance, seen in a confused and gloomy shade, so that the sharpness of the outline is effaced, the colours are confounded, and the objects themselves commingle; the characters, like an inscription, are read in broken words, by the feeble glimmering of a sepulchral lamp, and the only word which is everywhere distinctly legible is the word — mystery!

A mystery, then, is only a limit, an impassable

boundary; but beyond which we have a foresight of the unknown.

Arrived at this limit, human intelligence stops; it knows no more, but it knows that more remains to be known. It can make no further discoveries, but it knows that something remains to be discovered.

Arrived at this limit, human intelligence knows that, for the moment at least, it has reached the end of its progress; but it knows also that the way of knowledge continues beyond.

Hence it follows, that nothing is more reasonable than to acknowledge that reason has its limits.

Hence it follows besides, that mystery applies not to religion only, but is universal. There is a limit not only to the extent of progress in religion, but on all the highways of knowledge. All knowledge terminates in a mystery; all human light is lost in obscurity; all human discourse arrives at a last word, which is pronounced, and which supposes, necessitates, and suggests another, which cannot be pronounced. When an attempt is made to utter it, the wisest man merely stammers forth confused sounds.

The light of religion thus leads to the very borders of the night of infinity.

The haughty and tranquil mathematics lose themselves in the obscurities of the infinitesimal calculus; they, too, have their limit, and depths which cannot even be measured.

This arises from the fact, that all our tendencies, our intellectual powers inclusive, emanate from the infinite, tend thither, and are again absorbed therein; it is therefore necessary that they should always look beyond their utmost efforts, to a point impossible to attain.

The very limit itself lies in the twilight, or, to speak

without a figure, a mystery is necessarily vague, confused, undefined, so that the line of demarcation between what we know and what we do not know can never become clear, sharp, and well-defined. Our powers still proceed groping for the path before relinquishing the attempt at progress. The human mind is so constituted that between that which it knows and that of which it is ignorant, there is always something which it believes it knows.

These last observations, which are the results of universal experience, serve to complete the definition given of a mystery; a mystery is that which is placed, so to speak, partly on this side, and partly beyond the boundary of reason.

If this mysterious point lay wholly beyond, it would be wholly unknown.

If wholly within, it would be thoroughly known; the idea would be adequate to the object.

Placed upon the obscure limits, it is partly known and partly undiscerned, that is to say, it remains for us in a state of mystery.

The force of these considerations is in no respect weakened by asking, whether the human mind really possesses any ideas which lie wholly on this side the line of demarcation, or whether on the contrary all truths, the simplest as well as the most elevated, do not lie partly within and partly without the range of our intellectual powers; this is, however, merely to allege, that there is some mystery in all knowledge, and, so far from contradicting, serves to confirm the definition. (46)

God is the only intelligent being to whom nothing is mysterious, and to be astonished or indignant at meeting with mysteries, is to be astonished or indignant at not being God. (47)

The devil himself did not offer, as a temptation to man, all knowledge; he only promised him the knowledge of good and evil.

CHAP. XIII.

OF THE WILL AND OF PROGRESS.

What is the sphere of freedom? We have already defined it: its field of operation is our powers and tendencies. Our will makes such use of them as it pleases, and gives them the direction which it prefers. To will or to act is to choose. Every action of a free being is a choice, and every choice implies an alternative, one at least. (48)

Thus, each of our tendencies is, as it were, placed in the face of an alternative.

The alternative of the intellectual power is true and false.

The alternative of the moral power is good and evil.

The alternative of the affections is devotedness and selfishness.

The alternative of our sensitiveness is contentment and suffering.

The alternative of religiousness is fervour and indifference.

These alternatives, between which it is the province of our freedom to choose, and these directions which each of our tendencies may follow, are indefinite; nothing limits, nothing terminates them; they never say, it is enough. Our faculties are never loaded to the utmost (49); there is always room for something more.

The intellectual powers can never cease to recognise

truths, or to adopt errors; as knowledge has no limits, neither has error. (50)

Again the moral powers can never cease to be ameliorated or corrupted; neither good nor evil have any bounds.

Our affections may always become more lively or be effaced; a man can always love others more or himself, always be more self-interested or disinterested, prefer others or prefer himself.

Our sensitiveness can always render the position, the destiny, either better or worse.

Finally, religiousness may always either strengthen and increase the natural preponderance which belongs to it, or suffer its efficiency to be more and more impaired or even extinguished; the religious bond between God and man may be always either tightened or relaxed.

What a distance is there from him to whom the question was addressed; *Cain, where is Abel thy brother?* from him of whom it was said, *It had been better for him he had never been born,* . . . . to Moses *who talked with God as a man with his friend,* and to Paul who longed *to depart and to be with Christ.* But even in these examples there is neither the last term of a possible rupture between the Creator and the creature, nor the most intimate union.

It is inevitable, it is necessary, that these alternatives should be indefinite, unlimited, without a measure capable of calculation, without a term which can be discovered, without a barrier which can be reached, because they terminate in the infinite; they tend and struggle thitherward; they are incessantly led back thither.

God is an infinite being; he possesses knowledge, holiness, love, infinite happiness; his creatures may in

their knowledge continually approximate to his, in their holiness to his holiness, in their love to that which he feels, and in their happiness to that which he enjoys, without ever attaining unto them. For to whatever point of exaltation creatures may reach in their progress towards God, there still remains more to accomplish . . . . after Sinai, Calvary; after Calvary, Mount Tabor; after Mount Tabor, the heavens; and St. Paul was bent to reckon them!

And as faculties have the same power of action, whatever alternative they take, it follows that the evil paths are as long, as indeterminate, as immeasurable as the good; it follows that creatures may for ever more and more depart from God.

This double possibility is involved in the principle: the abuse may be equal to the use.

As we have already said, God, in creating, had no model except himself, and the whole of these last considerations individualise and personify, so to speak, the simple idea, that to approximate God is to resemble him; to retire from him is to resemble him less. It is evident that resemblance and non-resemblance may go on always increasing.

This indefinitely increasing assimilation of the creatures to the Creator, this perpetual approximation to the infinite, this certainty of always drawing nearer without ever reaching the end, this inexhaustible development of knowledge, of holiness, of love, of happiness, and, in short, of religion, constitutes and sums up the end of creation, already recognised. This end, then, is PROGRESS in the most elevated sense of that word, which here expresses the legitimate direction of created powers. (51)

We always think of continual approximation, and

not of absorption. The consciousness of individuality excludes all possibility of absorption in God. An individual remains an individual. God is one; man is one, and the Creator, in consequence, can no more absorb his creatures, than the creature be absorbed in him. (52)

Our system, therefore, has nothing more pantheistic in its end than in its beginning.

It is only the false gods who devour their children; and pantheism, in spite of all that can be said, makes God an immense Saturn.

Progress, or increasing assimilation of the creature and the Creator, recognised as the end of creation, explains (as has been seen) the necessity of free will, and justifies God in having permitted moral evil, or, in other words, rendered it possible. Evil exists, and can have no other author but God or man. (53) It was necessary that evil might be preferred; this was a condition of creation, since the end of existence is progress, and progress without freedom, that is to say, the possibility of drawing nearer to the infinite without the equivalent possibility of withdrawing from him, implies a contradiction. To reproach God with the possibility of evil, or, in other words, the gift of free will, is to reproach him with creation; for moral evil is nothing else than the accomplishment of the end of creation, and the end of creation required the possibility of evil.

Thus the Gospel always points to this moral evil as something profoundly subjective, personal, inherent in the creature, as soon as the creature subverts the divine purpose of his existence. (54)

CHAP. XIV.

UNIVERSALITY OF PROGRESS.

The principles which have been just laid down, and the facts which have been recognised, are universal: that is to say, they do not merely concern the earth on which we dwell and the race of man; they concern all God's creatures; they are so vast and luminous, that they fill the whole universe, enlightening it with their light.

The relation of the Creator and of the creature is invariable,—the same always, in all worlds; it is evident that God has no other model than himself for all creatures endowed with freedom.

Free will is the same in all worlds; in the case of every creature it is nothing but the power of employing his faculties and directing his tendencies.

Truth, the object of the intellectual powers, is the same in all worlds; it is what God thinks; what occupies his thoughts ought to occupy those of his creatures, according to the reach of their intelligence.

Holiness, the object of the moral powers, is the same in all worlds; it is what God wills; what satisfies his will ought to satisfy that of his creatures, according to the proportion of their morality.

Love is everywhere the same; it consists always in the harmony of natures, and the interest taken in the well-being of others.

Happiness is everywhere the same; it is always interest well understood; the legitimate development of our powers, the regular and normal accomplishment of our destiny.

Religion is everywhere the same; since God, the object of religion, is the same in reference to all his

creatures; since all necessarily tend towards the infinite Being, who is one and immutable.

As God has only one model, himself, for all creation, so he has but one end — the approximation towards himself. All creatures are to tread the same path of imitation. Imitation of God is the universal duty; progress towards God is the only progress. (55)

CHAP. XV.

OF THE PHASES OF PROGRESS.

Between God, the infinite Being, the only model of his creatures and the finite beings who imitate him, the degrees of difference are indefinite. At all possible distances from God, there may be creatures engaged in approximating the Creator. (56) Each will have his measure of progress to accomplish, according to the conditions of his present existence.

These different degrees of resemblance to God, these varied measures of approximation to be effected in a given world, and in a given time, will constitute the *phases of progress* (57) to be passed through by every creature.

The foot of Jacob's ladder is not only on this earth, it is everywhere; it is the top of the ladder which touches a single point alone, and that point is the throne of God himself. (58)

One of the most touching consequences of this system here naturally presents itself; these successive stages, these differences of the phases of progress, will not affect the measure of enjoyment, and will not alter happiness. If, in any phase of progress whatsoever, the employment of the powers is conformable to the

universal law of progress towards God, as all the tendencies are satisfied, the tendency to happiness is satisfied like the rest.

If it be asked why all creatures have not been placed in the same conditions of existence and the same phase of progress, the reply is everywhere obvious in the world around us, and the law of progress explains the variety in creation: if all the individuals among mankind were like, if a monotonous identity brought all down to a common level, the progress of humanity would be stopped; a general similitude would cause a general torpor; there would be neither masters nor learners, and apathy would usurp the place of activity. A system of inequality, of variety, was necessary, and to such a degree that men do not resemble one another even in sleeping.

The same observation applies to the two sexes. It may be truly said, that the master-piece of nature was the formation of two beings so like and yet so different. Take away the inequality of the sexes and let nothing remain but their physical differences, our world becomes impossible. (59)

Still more: the differences of nature, which exist among creatures, are indifferent to God, because the distance between the creature and the Creator is always as finite to infinity. The imperceptible insect is thus as near to God, in God's view, as man or an archangel. The inequality of creatures, which does not exist for God, which is not sensible to God and affects him in no respect, has only been established for themselves; whence it follows that this inequality was necessary to progress, and that the law of inequality is universal.

In fact, what is true, in this point, respecting this world of ours, must be true of the universe, since the

object of creation is everywhere the same. As difference among men is necessary to human progress, difference among classes of creatures and of phases of progress is necessary to universal progress.

It was necessary (to use the poetical language of St. Paul) that "*one star should differ from another star in glory.*"(60)

The question of the sole existence of humanity might be thus rationally solved. What appearance is there to indicate that God and man are alone in the universe? and, without consulting the scientific analogies of astronomy, or the instinctive analogies of sentiment (all which have their value in the question), it seems necessary that man, in this great road of progress towards the infinite, should precede creatures less gifted and follow creatures more eminent than himself; he knows subjectively that he is far from the first and from the last degree, he knows that *he is of more value than many sparrows,* and *crowned with honour and glory;* but he perceives glittering in the distance crowns much more brilliant than his own.

Those crowns, it is true, he sees only confusedly, and the existence of superior beings is, in the eye of reason, only a verisimilitude, a conjecture eminently plausible, but destitute of positive subjective proofs. We as yet know nothing of heaven from experience; we are acquainted with the life of this world only. Singular fact! we are of ourselves much more certain of the existence of God than of that of angels. In order to believe in God, it is sufficient to read in our souls; to believe with certainty in angels, we must read elsewhere.

CHAP. XVI.

IMMORTALITY AND SPIRITUALISM.

The certainty of immortality, whether this immortality leads us to other brethren, to other fellow-citizens, or not, is acquired by contemplation of and acquaintance with ourselves, for progress towards the infinite is necessarily immortal; in order to proceed upon an endless path, we must exist and proceed for ever.

The question is, an immortality with identity; for not to continue to be one's self, is to cease to be.

As far as regards the Creator, an immortality without identity would be a destruction; then, a new creation.

And with respect to the creature an annihilation; annihilation, and nothing more: to be replaced is not to continue to exist; to give me a successor is to cut me off; by giving place I lose my own.

At this crisis the feeling of individuality awakes with all its powers and promises us, that as life is individual, immortality shall be so also. It is I who am, and I who shall be.

The powers and tendencies of our souls remain the same, whether they are developed in the present or prejudged in the future; they reckon upon themselves; during the progress of to-day, they promise themselves that of to-morrow; the one gives assurance of the identity of the other; this is as true of the last day of life as of the present. In other words, we feel that our tendencies cannot change; they are in so far guarantees of identity.(61)

The problem of materialism and spiritualism, very different from that of immortality, is placed amongst

the questions of mere curiosity, as soon as immortality, existence, and progress as an end are admitted. The question is no longer concerning the active principle itself, but the organisations of the activity; and whether this immortal active principle resides in a spirit in possession of a material clothing, or in an apparel of matter, continually perfectible, the result is identical. In other words, materialism does not rise to the rank of a problem in which religion is implicated, even if it denies the soul, but only when it denies a future life. If it admits a future life, it is then only a false explanation of the phenomena of human individuality. The existence of a spiritual element in man is the only means of properly explaining the inward operations of his mind, and alone accords with the simplicity of self. (62)

The question of spiritualism and materialism, indifferent in relation to man, is equally so in reference to all the other creatures of God. It is of no importance whatever to our theology to know whether angels have bodies or animals have souls.

CHAP. XVII.

EXISTENCE AND NATURE OF ANIMALS.

The concluding remarks of the last chapter lead us to examine the question of the existence of animals—a question whose omission would leave these theories incomplete, and which faith has too much abandoned to science.

Remove animals from the face of the earth, the situation of mankind would be changed to a degree difficult to represent, and progress must be effected

under very different conditions. The existence of an animal kingdom is necessary to the existence of mankind.

Animals are the companions of the journey which God has appointed us to make in our present phase of progress ; and this characteristic of our situation, — this simultaneous existence of animals and man, — the intimate relation of nature established between us and those beings which are beneath us in grade, — reveals one of the holiest and most beautiful among the laws of the universe : it is a proof of the fact, that, in the plans of creation and the departments of the universe, the destinies of two orders of creatures very different from each other may be thus closely connected and reciprocally dependent on each other.

The parity of lot between men and animals is so far exact that being born and dying are, for both, phenomena of the same kind.

The union still further appears from the senses in men and animals being the same : animals have always one sense, at least touch.

The nature of animals partly falls within the category in which we ourselves are placed.

Of the faculties and tendencies of mankind, animals do not possess either morality or religiousness, as far as we can judge from the facts already established, and which appear conclusive.

They possess, up to a certain point, and in very unequal degrees, the intellectual powers, the sense of enjoyment and affections. (64)

Moreover they possess a peculiar faculty, instinct ; a power very different from intelligence, and which only exhibits itself in man at the moment of his entrance upon life, and does not deserve to be reckoned among

human faculties. The very complicated operation by which the new-born infant draws sustenance from the mother's breast is with it an instinctive operation.

Instinct is recognised by two signs — the absence of all attempt at change, and of all calculation of utility. Its repetitions are constantly faithful: the dens of wild beasts, the nests of birds, the honeycomb of the bee, the chrysalis of butterflies, the nymphæ of insects, and the webs of spiders, all these productions of animal instinct have remained the same since the creation. The law of necessity is always blind: in a full granary ants may be seen dragging along grains, and beavers build their dikes even where there is no water.

The intellect of animals enables them to combine ideas, like that of man; but it is not accompanied by a consciousness of self. The animal draws no conclusion from the case of its fellow respecting its own; consequently it does not possess the notion of time as we do: it does not foresee; and this is, doubtless, a wise provision of the Creator adopted to temper and ameliorate the sufferings of animals.

The power of the affections among animals is very strong, but of short duration: among them family attachments and the cares of parentage last only for a brief period, and cease with their necessity. (65) It is a singular fact that animals only attach themselves with fidelity to their superior, man.

Sensitiveness among animals is continuous, but often blind: it is evident that it is condemned to this inferiority by the inferiority of intelligence; in the animal it is less dependent upon intelligence than upon instinct.

These powers among animals are not in the present state perfectible; as they are destitute of consciousness

of self, they cannot perfect themselves; ignorant of their own individuality, they do not ameliorate it; their present existence is not a phase of progress.

There is, therefore, within our knowledge, two modes of being for the creatures of God,—the one *progressive*, the other *stationary*, in which their powers or tendencies, whatever they are, never rise above a determinate level, which is common to them all. In this condition all progress is contrary to nature, forced and factitious; whence it follows that all pretended progress remains individual, and does not profit the species.

Learned animals never rendered others of their species wiser.

This stationary condition can only exist where one species of beings has been placed at the service of another which belongs to a progressive state; the solitary existence of a race of beings whose generations should eternally succeed each other without progress, in order to be lost in annihilation, would be a creation unworthy of God.

This common existence, this joint habitation of the same world, supposes a complete empire of one class of beings over another, an empire divinely established and authorised (66): without a divine sanction such a dominion would be unlawful; and, moreover, it supposes an immense pre-eminence on the part of the class of superior beings. (67)

It is a remarkable consequence of this dominion, and of this superiority, that the world, which serves as a country for two classes of beings, belongs to the more exalted, whose absence alone would deliver it over to the inferior creatures. (68)

The destinies of the two classes being thus allied,

the fate of the superior class must always determine, and bear with it that of the inferior. Simultaneousness of existence in the same world necessarily involves similarity of destiny; it is in this very thing that the union exists. This observation explains the sufferings of animals in the present existence. Man, in this phase of progress, suffers (and we shall have to explain these sufferings, see Book II. Chap. xxi.); and it was inevitable that animals should suffer with him, and often by the very same means of pain. Leaving out of view those useless barbarities which negligence or wickedness inflicts upon them, how are those natural sufferings imposed by the Creator to be explained, without admitting that their lot is bound up with ours, and that they form a part of the scheme of existence of which man is at the head? If there is a God, not a sensitive being in the whole immensity of creation can suffer without these sufferings being explained and justified. God would not have created if suffering were the inevitable condition of creation.

Here the objection immediately presents itself, that animals preceded man upon the earth; that animals existed there before him, and that he is but a recent inhabitant of the present globe. (69) Science has placed this fact beyond dispute; it has proved that before the existence of man there had already been sufferings amongst the animals which peopled the earth, whether they were similar or not to those which now exist; and it has proved that in these primitive times animals devoured one another, as they do now.

The objection appears so grave, that undoubtedly this difficulty has served to gain favour for the dreams of those ingenious minds, which have regarded animals as wicked and fallen beings, degraded from their rank

in creation, cast into and detained in this inferior condition, as in a state of expiation and chastisement.

It may be answered, that as we know not when our phase of progress will terminate, we know no better when it really commenced; that the union and connection between animals and man was established even from before the existence of man; and, in fact, this merely amounts to saying that the servants preceded the master in their common dwelling-place.

Still more, the physical sciences in their actual progress begin to open up and explain the providential truth, that the geological periods, the successive organisations of our planet before the creation of the human species, have from of old been preparatory to the present condition of the globe, the productions which clothe its surface, and the atmosphere by which it is surrounded. Pre-adamite organisations, animals of all kinds, whose fossil remains are deposited and scattered in prodigious masses at different depths in the bosom of the earth, constitute an essential part of this preparation, and the phenomena of their existence have served from of old to render possible in this world the more exalted phenomena of human life. Above all, let us never forget, that these notions of *before* and *after* (see Book II. Chap. xix.) are always without value and without application when we speak of God, the infinite Being; and that consequently, in the divine mind, the phenomena of geological periods are as intimately connected with the destiny of the human species as those of the present order of things. If it is evident that when two classes of beings of unequal rank in creation co-exist and dwell together in the same world, and under like conditions of life and death, the fate of the superior class necessarily carries with it that of the in-

ferior; if the sovereignty of man and the dependence of animals are but aspects of this combined state of existence; if, finally, this community of life, world, and fate, has caused sufferings, it is impossible that compensation should not be reserved for and in another phase of progress. To deny this is a complete negation of the idea of God; for suffering of all kinds is repugnant to God. (70)

It might at first be supposed that the absence of the notion of individuality, the absence of the knowledge of self, is opposed to this reasonable expectation. But what do we know of the resources of existence in general to lead us to suppose, that the Creator has not prepared powers, at present latent, which, in due time, will be developed in a retro-active sense, so to speak, and in some measure re-make the past, in order to compensate its sufferings? There are undoubtedly other resources in creation than those which are in operation, for the development and compensation of mankind. And let us never forget, also, that the objection rests upon the notion of time and its misapprehension. Finally, in human nature itself, we have continually before our eyes examples of individualities unknown to themselves, and which are to be preserved and become recognisable. Every case of death immediately after birth, or during the course of early infancy, is a proof that individuality may be reserved; every case of death, after a return to infancy by the decay of a protracted old age, proves it better still; it is beyond doubt, that the old man after death finds himself again.

The system of the philosophy of religion explained in these remarks upon the animal kingdom has no regard to forms, to dimensions, to conditions of existence. That philosophy alone, which is the dupe of

appearances, can persuade itself that what we call deformity, ugliness, physical irregularities, are signs either of elevation or inferiority in the scale of beings. The life of a mollusk, a pulp, a polypus, or a worm, that of insects or the infusoria, may conceal for the present and the future treasures both of enjoyment and progress, whose present means and future germ altogether escape us.

Both the microscope and the telescope are instruments of which our philosophy has no need; its optics in both senses reach much further.

CHAP. XVIII.

CONTINUITY OF ACTIVITY.

THE notion of the phases of progress remains then as the key of the mysteries of creation; the universe appears arranged, as it were, by gradations; each class of beings occupies its own and occupies it but for a time. The powers or tendencies are merely the means of progress granted for the special phase in which they are displayed.

Infinite existence is employed only with perfection.

Finite existence is employed in perfecting.

The faculties and tendencies, as a whole, constitute the *active principle* of beings.

Activity is continuous; it would not deserve the name were it not so.

The Creator *acts continually* (71); the creature made after his image, in like manner, acts always; the infinite alone presents a path on which there is never reason to halt.

Repose is no more possible amongst progressive creatures than immobility in inanimate creatures.

Beings made for progress are always on the march, as inanimate existences are always in movement.

Man thinks always; the nature of good and evil is always before him, and is manifested in all his conduct; man loves always; man is always loving himself; and his religiousness, his tendency towards God, is so inextinguishable, so continuous, that superstition always comes to take the place of religion when absent.

Infidels are ordinarily superstitious.

In man, activity is so intense and so continuous, that sleep (a phenomenon of our nature too little studied, a presage of our future destiny too little comprehended, which we shall presently examine more closely)—sleep, we observe, is not an interruption and does not relax the springs of thought. All our powers are in action during this needful repose. In a word, man, when asleep, by no means abdicates his functions.

It may happen that one or several of the human tendencies may keep down and reduce the others to a more or less complete state of *stagnation*.

This power of absorbing the other tendencies especially belongs to the intellectual, sensitive, and religious faculties.

There are mathematicians, who, in passing through the world, scarcely think of anything but mathematics.

There are egotists, who, during their whole lives, have elbowed their fellow-men, without ever thinking of any but themselves.

There are mystical minds, which are, as it were, absorbed in God.

This partial stagnation, however, this anomalous predominance of tendencies, which proves that they are distinct and independent, never suspends activity; in one sense it excites and redoubles it, because once

become almost exclusive, it absorbs into itself all their energy, and gains in proportion as the subdued or extinguished faculties lose.

It is because human activity is continuous, that human desires are insatiable, and that satiety is only a modification of desire, a change of direction in activity. (72)

Activity, like the tendencies of which it constitutes the *ensemble*, can evidently follow two directions only —that which approximates to, and that which retires from God, the infinite Being, that which augments and that which diminishes the resemblance of the creature to the Creator. Whence it follows, activity being continuous, that all creatures, each in its phase of progress, are perpetually moving onward towards God, or withdrawing from him; an immense retinue, which stretches through all worlds, and extends through all ages, whose stations are the stars, which has but one end, as the limit of its career—the infinite.

NOTES TO BOOK I.

(1.) The intimate knowledge which every man has of himself is expressed by St. Paul in the following words: "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Cor. ii. 11.

(2.) "Which of you, by taking thought, can add one moment to his life?" Matt. vi. 27; Luke xii. 25. This is the true sense of the passage rendered in the common version, "Which of you can add one cubit unto his stature?" The word used in the original signifies sometimes *stature*, Luke xix. 3., sometimes *life*, or *age*. Luke, ii. 52; John ix. 21. The true signification is, however, plainly indicated by the connection of ideas in this part of the discourse. Jesus speaks of the prolongation and sustenance of life, a common subject of human anxiety, and not of height or diminutiveness of stature. He wishes to demonstrate that man is dependent on God even in the smallest things. "If ye then be not able to do that thing which is least, why take ye thought for the rest?" Luke, xii. 26. In comparison with the duration of life, an hour, a moment is but a small thing; in comparison with a man's stature, a cubit more or less would be a great thing; so that the ordinary version is in direct opposition to Christ's idea. The word translated *cubit* also signifies any short measure, in the same sense as the expression of the psalmist "Behold, thou hast made my days as an handbreath;" that is, thou abridgest them. Psalm xxxix. 5.

(3.) The study of creation begins with mankind; it has been well said, that a truth stated is a truth known, and that in order to state it well, we must first know it well; thus, the Lord brought the animals of the earth unto Adam, to see (or examine) what he would call them, Gen. ii. 19; and, as reason cannot remain inactive, it is so ordered that the field of study opened to it should be exhaustless, boundless, infinite; it furnishes the prophet with an image of endless duration: "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also

cast off all the seed of Israel for all that they have done, saith the Lord." Jer. xxxi. 37.

(4.) In principle and in fact, St. Paul positively recognises in man a power, a moral tendency, distinct from all positive law, from all written revelation: "For when the gentiles, which have not the law (that is, the revealed law, the Mosaic law), do by nature the things contained in the law; these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Rom. ii. 14, 15. This passage expresses the principle; the following the fact: "For until the law (of Moses) sin was in the world; but sin is not imputed when there is no law." Rom. v. 13. The apostle, in these memorable words, clearly establishes both the distinction and the harmony between the natural law of conscience, that of all men, and the positive law of revelation, that of the Israelites, and afterwards of Christians. All that the Scripture teaches with regard to the moral power of the human mind, or conscience, is in accordance with the experience of mankind. Notwithstanding the state of sin, this power exists; under its influence man can say, "For I delight in the law of God after the inward man." Rom. vii. 22. It applies to every act of every individual; thus, "whatsoever is not of faith (that is to say, of the private moral persuasion) is sin;" Rom. xiv. 23: in other words, no man has a right to act against his moral conviction. His power needs exercise, discipline, and cultivation: the mind (of man) gets accustomed by constant exercise to discern both good and evil. "Those who by reason of use have their senses exercised to discern both good and evil;" Heb. v. 14; and in the lucidity of its inevitable judgments, the human conscience approaches even the omniscience of God, from whom it emanates: "the spirit (moral sense) of man is the candle of the Lord, searching the inward parts of the belly" (sounding the depths of the heart). Prov. xx. 27. Man feels that he is created for moral perfection, at whatever distance from it he may be placed; the least evil is still an evil in his eyes; we have no terms to keep, no compromise to make with evil; "therefore, brethren, we are debtors, not to the flesh (that is, to our evil passions) to live after the flesh." Rom. viii. 12.

(5.) The Gospel recognises man as a loving being, by reducing the whole law to this one principle, love. The commandments are, according to St. Paul, "briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Rom. xiii. 9.

Family and filial affections and obligations are also considered

in the Gospel as natural feelings and duties. Christ draws from them an argument to illustrate the confidence with which men ought to give themselves up to the care of Providence. "If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he, for a fish, give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to (preserve these affections and) give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him? Matt. vii. 9—11; Luke, xi. 11—13. The whole train of reasoning rests on what is natural in these tender feelings and duties. St. Paul declares that "if any provide not for his own, and specially for those of his own house, he is worse than an infidel." 1 Tim. v. 8; and, according to the same apostle, one of the blackest traits of iniquity in the pagan manners which he depicts, Rom. i. 31, and of the corruption of the Christian virtues which he foretells, 2 Tim. iii. 3, is that men stifle the affections, or natural tender feelings.

(6.) Family affections, those innate feelings of the human heart, are so legitimate and natural in their expansive ardour, that in the Old Testament they are employed to represent the relation between the Creator and his creatures. The Psalmist compares the love of God to that of a father: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm ciii. 13.

(7.) It is extremely remarkable that the Gospel sanctions the legitimate and natural egotism which impels every man to desire and seek his own welfare, in giving it as the standard of the love due to one's neighbour: "Thou shalt love thy neighbour as thyself." Matt. xxii. 39. "No man," says St. Paul, "ever yet hated his own flesh," Eph. v. 29; that is, no man ever hates himself.

(8.) "God is light," says St. John, 1 John, i. 5—7; that is to say, perfection, which is the signification of this term, often employed in this sense by the Greek writers. There is nothing more beautiful than light, nothing more mysterious, nothing more necessary, nothing more universally extended; and, from these combined considerations, antiquity, whose very imperfect science had not even touched upon the physical study of light, drew, by a tacit induction the synonym of the words light and perfection: "but if we walk in the light, as he is in the light, we have fellowship one with another." In the apostle's idea, this communion between God and man is therefore based, on the one hand on the human faculties, on the other on the Supreme attributes.

"God has set infinity in their hearts," (the hearts of men,)

Ecc. iii. 11.; literally, God has set eternity in their hearts. This passage, disputed and variously translated, appears, however, according to the most accredited criticisms, to have the following signification: he has given to men, as the subject of their thoughts, eternity, immensity, infinity. The original, which has in the common version been restricted to the sense of *world*, according to which we should be obliged to translate the passage thus: God has put the anxieties of the world into their hearts, is not to be met with in this sense in the other sacred books. The connection of ideas evidently favours the interpretation above adopted.

(9.) The independence of our natural tendencies in reference to our will, which is powerless to extirpate them, explains the force of habit, in the sense that our habits, good or evil, are only the development of certain of our tendencies in a continuous direction. The common expression, that habit is a second nature, is perfectly correct. The Scripture, in its figurative language, compares the confirmed habit of impiety and iniquity to the exterior properties of the body, which the will cannot change. Jeremiah said to Coniah, and to the queen, his mother, "Can the Ethiopian change his skin, or the leopard his spots?" Jer. xiii. 18—23; thus prophesying the obstinacy of their impenitence.

(10.) Revelation, which contains not a single word of discussion on the subject of moral liberty, everywhere addresses itself to man, under both covenants, as to a free being. "See," said Moses to Israel, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life!" Deut. xxx. 15—19. "Thus saith the Lord, Behold, I set before you the way of life, and the way of death." Jer. xxi. 8. "Return unto me, and I will return unto you, saith the Lord of hosts," by the voice of Malachi. Mal. iii. 7. "This do, and thou shalt live," were the words of Christ to the doctor of the law. (See Book I. Chap. XI. note 45; Book III. Chap. XXX. note 10; Book IV. Chap. XLV. note 23; and Chap. XLIX. note 59.)

(11.) The Gospel explicitly admits the innate distinction of the tendencies of man, when Christ teaches that the religious tendency, even when raised to its greatest power, abounding in prayers, in preachings, and even in miracles, does not always sanctify the heart: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 21—23. These sentences have no signification, if the human powers, and especially the moral and the religious powers, are not distinct from one another. There is no contradiction between these words and the reply of Christ to his apostles: "there is no man which shall do a miracle in my name, that can (at the same time) lightly speak evil of me." Mark, ix. 39. The strength of the thought is here in the words "at the same time," and who, indeed, could unite in the same moment a miracle and a blasphemy? St. Paul also declares the intellectual and religious powers to be entirely separate from charity, which embraces the moral power and that of the affections: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. xiii. 1, 2. The same apostle declares that men, by their "ungodliness and unrighteousness (may) hold the truth in unrighteousness (hold the truth captive)." Rom. i. 18. The truth of which he speaks is religious truth, not only that of revealed religion, but that of natural religion; and his meaning is that, by corrupting the moral sense, men afterwards go on to corrupt the religious sense. "Satan himself," he says again, "is transformed into (disguises himself as) an angel of light," 2 Cor. xi. 14; an admirable poetic image to express the idea that, seduced reason may seduce morality, and cause it to take good for evil and evil for good. Again, "Every one that doeth evil hateth the light." John, iii. 20.

(12.) Knowledge is but the discovery, the possession of truth, and our definition of truth is justified by the nature of the *knowledge* promised to our intelligence in another life: "Then shall I know," says St. Paul, "even as also I am known;" that is to say, thoroughly. 1 Cor. xiii. 12. We must here remark, 1st, that St. Paul does not speak with reference to himself alone. He has just said, "Now *we see* as through a glass, darkly;" and, by a lively change of phrase, familiar to his style, and of which this same epistle affords examples, 1 Cor. vi. 12; x. 29, 30, he suddenly passes to the first person, and says, "I shall know," which is equivalent to *we shall know*. 2dly, that, the force of the idea expressed in this sentence rests on the point of comparison, on the sense of the preposition *as*. It is evident that, of the two principal significations of this word in the Greek of the New Testament,

viz. *as much as*, and *in the same manner as*, the last-mentioned alone can be the one in which it is employed in this passage. The glorious hope which the apostle expresses is, therefore, that the knowledge of immortality will embrace, not the appearances, phenomena, and outward manifestations of the divine laws and creations, but their truth and reality.

(13.) " Sin is the transgression of the law." 1 John, iii. 4; " where no law is, there is no transgression." Rom. iv. 15. Thus man is never without a law, when he does not receive one from God he makes one to himself; in other words, if God has not revealed himself, man strives to reveal him to himself, seeking him in the instincts of his conscience, and his conscience becomes his law. The whole history of the world proves what difficulty man finds in discovering, by his own unassisted powers, the true law of his progress, genuine morality, real justice and goodness. The reason of this difficulty is, that the mission of conscience is much more to apply itself to the law which it finds in force, than to discover and give this law; thus, it often applies it without first forming a judgment on it; man often does evil conscientiously. (See note 4.)

(14.) " But I see another law in my members (that is, in my passions, always represented in the Gospel by the body, the flesh, the members,) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. vii. 23.

(15.) St. Paul teaches that the obligation of brotherly love among men is a debt from which we are never absolved or acquitted, " Owe no man any thing, but to love one another." Rom. xiii. 8.

(16.) Anchorites are monsters, in as much as they adopt a mode of life opposed to nature; and it is to be remarked that, according to St. Paul, the corruption and impiety of the times do not justify a solitary life: " I wrote to you in an epistle not to company with fornicators; yet not altogether (to break all intercourse) with the fornicators of this world, or with the covetous or extortioners, or with idolaters; for then must ye needs go out of the world." 1 Cor. v. 9, 10.

(17.) The Gospel, without ever arguing the question, is everywhere opposed to pure idealism, and constantly admits the real existence of the sensible world. " Did not he that made that which is without (our bodies), make that which is within also?" (the soul, the spiritual world.) Luke xi., 40. Some interpreters, resting on the facts that the word *make* is sometimes, although rarely, taken in the sense of *purify*, and that

St. Matthew, in the parallel passage, xxiii. 26. indicates by the word *outside*, the exterior of the cup, the only part which the Pharisees cleansed, understand this verse in a sense which appears to me inadmissible: should not he who has purified the exterior, also purify the interior? This signification, which is in no way suggested by the connection of ideas, and which presents a useless repetition of what goes before and what follows, is at variance with Christ's manner of teaching; he most frequently left the moral consequence to be drawn by his hearers, without deducing it himself. In the whole of this discourse his object is to remind the Pharisees that their hypocrisy was known and judged, and could deceive men only. The idea then arises naturally: God, who has made the exterior, has also made the interior, the soul, the heart, and your mere appearance of virtue will not deceive him.

(18.) It is said that "that which may be known of God is manifest in them (to them), for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." This assertion proves that the contemplation of nature is one of the excitements, one of the means of the culture and development of the religious tendency. If nothing material exists, if nature be but an appearance, whence comes the exciting cause? if it be purely intuitive and inward, then nature is an immense snare spread for us by God, and to heighten the mockery, a useless snare. The advocates of pure idealism have never answered this objection.

(19.) God said to man: "replenish the earth, and subdue it." Gen. i. 28. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Ps. viii. 6.

(20.) The Holy Scriptures abound in declarations that the law of difference is providential, and will not cease to be divinely maintained. This law rests on the principle of the absolute independence in which the Creator stands with reference to his creatures: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth." Isaiah xlv. 9. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Rom. ix. 20, 21. God replies to Moses: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. xxxiii. 19; and Rom. ix. 15. This law of difference in no respect depends on

the performance or violation of the duties of life. Job does not fear to say, after one of his protestations of innocence: "He destroyeth the perfect and the wicked." Job ix. 22. We read in Ecclesiastes: "there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not." Ecc. ix. 2. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth, it was said unto her (Rebecca their mother), the elder shall serve the younger." Rom. ix. 11, 12.

From this law no man can demand exemption: "for there is no respect of persons with God." Rom. ii. 11. And against this law no man has a right to remonstrate or murmur; the master of the vineyard says to all his labourers, whatever may be the hour of their labour and the amount of their wages: "Is it not lawful for me to do what I will with mine own?" Matt. xx. 15. To Peter, whose martyrdom he has just foretold, Christ says in reference to John: "If I will that he tarry till I come, what is that to thee?" John xxi. 22.

(21.) The providential differences between man and man have reference to, and are expressed in, everything; in the organs of the body: "And the Lord said unto him (Moses), Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? have not I, the Lord?" Ex. iv. 11. In the faculties of the mind: "The hearing ear, and the seeing eye, the Lord hath made even both of them." Prov. xx. 12. The faculties of the mind are here spoken of; the ear and the eye, hearing and seeing, are expressions which very frequently, in the figurative language of the sacred books, indicate the intellectual powers; the sense of the passage therefore is, that the happiness of possessing a sound and clear understanding is a boon from the Creator: the same expression, the same idea is to be found in the Gospel: "But blessed are your eyes, for they see; and your ears, for they hear." Matt. xiii. 16. "But every man hath his proper gift of God, one after this manner, and another after that." 1 Cor. vii. 7. In the condition of bond or free, at all times the two extremes of the social order: "Did not he that made me in the womb make him who serves me? and did not one fashion us in the womb?" Job, xxxi. 15. In poverty and riches: "God regardeth not the rich more than the poor; for they are all the work of his hands." Job, xxxiv. 19. "The rich and poor meet together (that is, live together, members of the same society, of the same national and religious family, and) the Lord is the

maker of them all" (such as they are). Prov. xxii. 2; that is, has put this difference between them. In national calamities: "I tell you, in that night (the horrors of the night are in Christ's prophecies an image of the disastrous epoch of the destruction of Jerusalem), there shall be two men in one bed, the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left." Luke xvii. 34—35. Lastly, these differences are also moral and religious: "But unto every one of us is given grace according to the measure of the gift of Christ." Eph. iv. 7. "Who maketh thee to differ from another?" 1 Cor. iv. 7: and they embrace the infinite variety of our individual tasks and parts in life; men are all labourers in the same vineyard; but each hired at a different hour to perform his particular task. Matt. xx. 1. and following verses.

(22.) The law of reciprocity among men is providential; and to so important a degree that it was theocratic, and as a positive law formed part of the Jewish code; it is explicitly spoken of in the following passage of the commandments: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Ex. xx. 5, 6. Here, as in numerous other passages, God is represented as declaring that he does himself what he directs by his providence; and the experience of the whole world bears testimony from age to age to the faithful execution of this menace, understood in the sense that the consequences of good, by an admirable divine arrangement of the things of this life, are of longer duration than those of evil. The terrible consequences of a disordered, impure, infamous life (infamous even in the judicial sense) do not generally continue to be felt beyond the third and fourth generation; while the heritage of good may go down through centuries, and be prolonged to infinity; there is no reason why its effects should cease and vanish. This law which Jeremiah, towards the end of the reign of Zedekiah, and about a year before the fall of Jerusalem, recalled to the memory of Israel in one of his last discourses, Jer. xxxii. 18. is everywhere to be seen in action in the history of the people of God. From the time of Cain, who denied it in refusing to acknowledge himself "the keeper of his brother," Gen. iv. 9, and of Abraham, who pleaded for its execution in seeking the "ten righteous," xviii. 32, in the cities of the plain, until the fall of the house of Saul, and the perpetuity promised to the dynasty of David, Israel everywhere saw good produce good, evil bring forth

evil, and the consequences of integrity or frowardness involve families and generations.

Joshua says to the Jews; "Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity." Josh. xxii. 20.

We read in the book of Job: "He (the wicked) shall neither have son nor nephew among his people, nor any remaining (or succeeding him) in his dwellings." Job. xviii. 19. This, according to Oriental ideas, was one of the most dreaded disgraces and punishments. Isaiah has clothed this idea in his usual poetic language: "Thus, saith the Lord, as the new wine (or, more exactly, some good grains) is found in the cluster, and one saith, destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." Isaiah, lxv. 8. Jeremiah, in his Lamentations, makes the Jews say: "Our fathers have sinned, and are not; and we have borne their iniquities." Lam. v. 7.

It is remarkable, that sometimes the law of reciprocity only produces a distant effect, spares one generation and strikes the following; in the threats denounced against Solomon when he had turned to the worship of idols, it is said: "I will surely rend thy kingdom (a part of thy kingdom) from thee and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son." 1 Kings, xi. 11, 12. We see here the double operation of the law, in good and in evil; in good, from David to Solomon; in evil, from Solomon to Rehoboam; and in human language this signifies, that the religious and political genius of David had rendered the constitution of Israel sufficiently strong to maintain the integrity of the kingdom during the reign of his son, and that the faults of Solomon would, under his successor, bring about the fatal revolution called the revolt of the ten tribes.

In the Gospel, Jesus recognises the law, when on his way to Calvary he says to the women who followed him weeping: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Luke, xxiii. 28: and the Jews accepted it, when they cried out before Pilate: "His blood be on us and on our children!" Matt. xxvii. 25. St. Paul depicted the effects of this law as indefinite in their power and duration, when he said of the Jews that, notwithstanding their obstinacy in rejecting the new covenant "they are beloved" of God "for the fathers' sakes." Rom. xi. 28. The longest and most terrible extension given to the law of social compact is expressed by Christ

in one of his most vehement discourses: iniquities are there represented as succeeding each other without intermission during the ages of the first covenant, and the vengeance of God withheld, till the measure should be filled to the brim, and then burst forth, more terrible than ever: "Ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow (approve) the deeds of your fathers: ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." Matt. xxiii. 29—36; Luke, xi. 47—51.

(23.) It is remarkable that the law of reciprocity is accepted without a murmur, when it comes into action contemporaneously; it is understood, as a general idea, to be very natural that, since man is destined to a social life, our contemporaries should injure or serve us. The law only appears unjust when applied to descendants. At the period of the captivity of Babylon, the Jews had a favourite proverb, the simple image of which very well expressed their murmuring against the law: "The fathers have eaten a sour grape, and the children's teeth are set on edge." Jer. xxxi. 29; Ezek. xviii. 2. But whether the effect be simultaneous or successive, the principle does not change, and the law preserves all its justice. We might go so far as to say that the tie between contemporaries, though in some ways more visible, is less close than that which connects fathers and children, ancestors and posterity; a family in its descent is more nearly united than a society in its members. Ezekiel, in an admirable discourse, reproaches the Jews with this impious accusation against Providence; and shews them, that according to the spirit of the Mosaic legislation, Deut. xxiv. 16. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. xviii. 20. These words of the prophet are neither at variance with the words of the commandment, Ex. xx. 5. nor with the law of reciprocity in general. Ezekiel declares the positive intention of divine justice, and Moses, the inevitable result of the human social compact. God only imputes sin to the authors of sin; but he does not arrest its consequences, either contemporaneous or hereditary; this would be a violation of moral liberty, and an assimilation of good to evil.

(24.) "Therefore if I know not the meaning of the voice, I

shall be unto him that speaketh a barbarian (that is a stranger), and he that speaketh shall be a barbarian unto me." 1 Cor. xiv. 11. This rupture, this impossibility of all communication caused by the difference of languages, has in it something so painful, that it is one of the evils with the description of which the prophets strengthen their prophetic denunciations against Israel: "The Lord shall bring a nation against thee from far, from the end of the earth; a nation whose tongue thou shalt not understand." Deut. xxviii. 49; Jer. v. 15. Isaiah also has a remarkable allusion to this subject. He makes the *scornful men* who rule the people, Isaiah, xxviii. 14, speak in these words: "Whom shall God teach knowledge? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept (and here the words put into the mouths of the *scornful men* form a parody on the repetitions so frequent in the exhortations of the prophets), precept upon precept; line upon line, line upon line; here a little, and there a little:" . . . and then Isaiah again takes up the thread of his discourse, and uses these words in a very different sense: "For with stammering lips and another tongue, will he speak to this people," Isaiah, xviii. 9—11.; an allusion to the conquest of Judah and Jerusalem by the armies of Babylon.

(25.) It was just and necessary that the means of communication, the gift of speech, should weigh heavily in the balance of our moral and religious responsibility. "I say unto you," said Christ, "that every idle word (words prejudicial to the faith of others, like the perverse accusation of the Pharisees, which he had just refuted: 'This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.' Matt. xii. 24.) that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 36, 37. "If any man offend not in word, the same is a perfect man." James, iii. 2.

(26.) "There are, it may be, so many kinds of voices in the world, and none of them is without signification." 1 Cor. xiv. 10.

(27.) St. Paul, with the usual energy of his style, says: "He that speaketh in an unknown tongue speaketh not unto men, but unto God." 1 Cor. xiv. 2.

(28.) . . . . "every one after his tongue, after their families, in their nations." Gen. x. 5. The unity of the human race would lead us to believe that the diversity of language was established gradually, and that there was a period when all men understood each other. "And the whole earth," says Moses, without

fixing the date of this time, "was of one language, and of one speech." Gen. xi. 1.

(29.) Job says in his lamentations: "Wherefore then hast thou brought me forth out of the womb? I should have been as though I had not been; I should have been carried from the womb to the grave." Job. x. 18, 19.; and it is remarkable that Job here employs the word signifying the tomb, where the body disappears, and not that signifying the sojourn of the dead where souls, according to the Jewish ideas, were gathered together. (See the texts in Book II. Chap. XXIII. note 31.)

(30.) Faith, according to St. Paul's definition, is a power purely subjective; "the evidence of things unseen:" here we see the religious tendency pressing forward, beyond the limits of the material world, to seek the infinite; "the substance (or lively representation) of things hoped for;" Heb. xi. 1.; and here we see it returning upon itself, appropriating its conquests, and filling the void of this life with immortal and celestial hopes. Man has a natural desire to approach nearer to God, and in order to approach him, we must believe both in his existence and in our relation to him; as St. Paul expresses it: "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

(31.) Everywhere in revelation the notion of the ideal, of the infinite, of the absolute, lies at the basis of the idea of God: sometimes this thought is expressed in words whose simplicity equals their profoundness; sometimes it is represented by images strikingly sublime and poetical.

The celebrated definition of the Supreme Being which Moses at the commencement of his mission transmitted to his people, and which became, if we may so speak, the Mosaic, the Israelitish name of God, the name which God chose and sanctioned as that to be used in his communications with his chosen people, displays a profoundness of thought never surpassed, and which dazzles our intelligence: "God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM (Jehovah) hath sent me unto you." Ex. iii. 14. The idea of infinite existence is here incomparably rendered.

Setting out from this first idea, we may make a complete collection of all the ideas of the human mind which rise to the ideal, the infinite, the absolute; there is not one of them which the Holy Scripture does not attribute to God: infinite in existence: "From everlasting to everlasting thou art God." Ps. xc. 2. "I am the first, and I am the last." Isaiah, xli. 4. and xliv. 6. "Who only hath immortality." 1 Tim. vi. 16. Infinite in con-

stancy, or unchangeable: "But thou art (always) the same." Ps. cii. 27. "The Father of lights, with whom is no variableness, neither shadow of turning." James, i. 17.

Infinite in instantaneousness, in universality of presence and action, or immense: "Behold, the heaven, and heaven of heavens cannot contain thee!" 1 Kings, viii. 27. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Ps. cxxxix. 7, 8. . . . "though he be not far from every one of us." Acts, xvii. 27. Infinite in power: the name "Almighty" is met with in every page of the Scriptures, Gen. xvii. 1; Rev. xxi. 22. "I know that thou canst do every thing." Job. xlii. 2. "Our God is in the heavens; he hath done whatsoever he hath pleased." Ps. cxv. 3. "There is nothing too hard for thee!" Jer. xxxii. 17; and his omnipotence embraces the moral as well as the material world: "With God all things are possible." Matt. xix. 26; Mark. x. 27; Luke, xviii. 27. "He worketh all things after the counsel of his own will." Eph. i. 11.

Infinite in wisdom, in knowledge: "His understanding is infinite." Ps. cxlvii. 5; civ. 24. "God only wise." Rom. xvi. 27; 1 Tim. i. 17. "Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him?" Isaiah xl. 13. "The manifold wisdom of God." Eph. iii. 10.

Infinite in perfection, in the moral sense: "Holy, holy, holy, is the Lord of hosts." Isaiah vi. 3; Rev. iv. 8. (This triple repetition, in which mysteries have very ingeniously been sought, is merely a superlative form of the Hebrew language, and indicates greater intensity, if a quality is spoken of, or the extreme importance attached by the writer to the thought which he expresses; thus we read in Jeremiah: "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. . . Then will I cause you to dwell in this place." Jer. vii. 4.; and one of the anathemas of the same prophet against Coniah, begins with these words: "O earth, earth, earth (land of Judah), hear the word of the Lord." xxii. 29. "I will overturn, overturn, overturn it," the crown of the dynasty of David." Ezek. xxi. 27.) In the xvth chapter of Revelation, the two covenants unite in this song of praise: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." "The Lord is righteous in all his ways." Ps. cxlv. 17. "God is truth." Deut. xxxii. 4. "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds." Ps. xxxvi. 5. "His mercy endureth for ever." Ps. cxxxvi. 1.

"God is love," (or charity.) 1 John, iv. 8—16. "God is light (that is, perfection), and in him is no darkness at all. 1 John, i. 5.

Infinite in happiness: St. Paul gives to God the title *blessed* (sovereignly happy). 1 Tim. i. 11.; and vi. 16.

In all these passages, the idea of the infinite is magnificently shadowed forth in the expression. Again, the Supreme Being, according to revelation, has no material attributes, and cannot be attained unto by our senses, because the idea of matter and that of infinity exclude each other: "Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." Deut. iv. 15. "The invisible God." Col. i. 15. "God is a spirit." John, iv. 24. And it is in this quality of an infinite being that God, superior to all other beings, is only responsible to, and bound by himself: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself." Heb. vi. 13; Gen. xxii. 16.

(32.) The entire and definitive aim of revelation and of redemption is, that believers "may have fellowship with the Father, and with his Son Jesus Christ." 1 John i. 3.

(33.) "The things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 11.

(34.) The Scriptures everywhere teach that God is incomprehensible, that his perfections are unsearchable, and his ways past finding out. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job, xi. 7, 8. "Behold, God is great, and we know him not." Job. xxxvi. 26. "His greatness is unsearchable." Ps. cxlv. 3. "There is no searching of his understanding." Isaiah xl. 28. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah, lv. 9. The same lesson of humility is taught in the Gospel: "No man hath seen God at any time:" that is, has perfectly known him. John i. 18. and 1 John iv. 12. "Dwelling in the light which no man can approach unto; and no man hath seen nor can see him." 1 Tim. vi. 16.

(35.) The unity of God, demonstrated by the grand and simple consideration that absolute perfection, the realised ideal, is necessarily *one*, is the very teaching of our Lord, when he replied: "There is none good (that is to say, *perfect*, according to the sense of the sacred text), but one, that is, God." Matt. xix. 17; Mark x. 18; Luke xviii. 19.

" The Lord our God is one Lord." Deut. vi. 4. " That men may know that thou, whose name alone is Jehovah, art the most High over all the earth." Ps. lxxxiii. 18. " But to us there is but one God." 1 Cor. viii. 6.

(36.) The idea of the creation of man is to be found everywhere throughout the Bible. 1 Cor. xv. 45; Gen. ii. 7; Deut. iv. 32; Job x. 9.

(37.) " Through faith we understand that the worlds were framed by the word of God." Heb. xi. 3.

(38.) " Who knoweth not, in all these, that the hand of the Lord had wrought this?" Job. xii. 9., " in the beginning," Gen. i. 1. " by his word, so that things which are seen were not made of things which do appear" (that is, which existed previously). Heb. xi. 3.

" For he spake, and it was done; he commanded, and it stood fast" (appeared). Ps. xxxiii. 9. " And God said, let there be light: and there was light." Gen. i. 3. " Before me there was no God formed (rather, there was no powerful God who formed or created any thing), neither shall there be after me." Isaiah, xliii. 10.

(39). " In the day that God created man, in the likeness of God made he him." Gen. i. 26; v. 1; ix. 6. " Thou hast made him a little lower than God." Ps. viii. 5; such is the true sense of this passage, usually translated according to a too servile imitation of two old versions: " Thou hast made him a little lower than the angels." It would seem that a fear had been entertained of making the sacred poet say too much, and that, by a precaution of exaggerated humility, the most restricted sense had been preferred. But David evidently alludes in this psalm to the narrative in Genesis, which speaks of the resemblance between God and man, and not of that between man and the angels. Let the noun be employed instead of the pronoun: " Thou hast created man a little lower than God," instead of " than thyself," and we have only an old form of phraseology conformable to the simplicity of the language. " Man is the image of God." 1 Cor. xi. 7. . . . " Men, which are made after the similitude of God." James, iii. 9; and it will hereafter be shewn that this resemblance should lead to imitation. (See Book I. Chap. XIII. note 51; Book IV. Chap. XLI. note 2., and Chap. LI. notes 84 and 85).

(40.) " Draw nigh to God," says St. James, " and he will draw nigh to you." James, iv. 8; and God said to Israel: " If ye will walk contrary unto me, then will I also walk contrary unto you." Lev. xxvi. 23, 24. The two expressions are equally remarkable, and both imply the idea of reciprocity; the image

used by the apostle is borrowed from the worship of the temple, only celebrated before the ark, which was approached court by court, sanctuary by sanctuary: so that to approach God is to serve, to adore him; that used by the prophet is borrowed from the movements of armies; Moses uses it in this sense, Deut. i. 44; to walk contrary to God is to declare one's self his adversary.

(41.) The Holy Scriptures of both covenants constantly teach and recommend religious joy. "Thy testimonies are the rejoicing of my heart." Psalm cxix. 111. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. According to St. Paul, "the kingdom of God (that is, the reign of the Gospel) is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Rom. xiv. 17. "Rejoice in the Lord." Philippians, iii. 1; and iv. 4. "Rejoicing in hope." Rom. xii. 12. "Rejoice evermore." 1 Thess. v. 16. "As sorrowful, yet always rejoicing." 2 Cor. vi. 10. Such is the express doctrine of the sacred writings, so plainly and constantly expressed, that St. Paul utters the following wish for the believers in Rome, "Now the God of hope fill you with all joy and peace in believing." Rom. xv. 13. The piety of the first Christians conformed to these precepts: "they did eat their meat with gladness and singleness of heart," Acts, ii. 46; how far removed from the gloomy Christianity of many early and modern sects!

(42.) St. Paul, in his last trials, expresses the firmness of his confidence by saying to his friend Timothy, not only "I have believed," but, "I know whom I have believed." 2 Tim. i. 12.

(43.) "And God saw everything that he had made, and behold, it was very good." Gen. i. 31. "He is the Rock (the Creator); his work is perfect." Deut. xxxii. 4. "O Lord, how manifold are thy works! In wisdom hast thou made them all." Psalm civ. 24. The strength of all these expressions implies the idea of an absolute perfection; in other words, the wisest and most excellent designs carried out in the best manner. It is clear that divine activity cannot be exercised without an aim; and, according to the idea of the wise man, "The Lord hath made all things for himself," (or that they may answer their aim). Prov. xvi. 4.

(44.) "Where wast thou," said the Lord to Job, "when I laid the foundations of the earth?" Job, xxxviii. 4; a solemn question, which admits but of one answer, — not in existence.

(45.) God "cannot deny himself;" 2 Tim. ii. 13; and it would have been a flagrant contradiction to have created man for progress, and at the same time have withheld from him the only means of attaining it — freedom of action. (See Book I. Chap.

IV. note 10; Book III. Chap. XXX. note 10; Book IV. Chap. XLV. note 23; and Chap. XLIX. note 59.)

(46.) All these ideas on the capacity of reason, and on the notion of mystery considered as *half-knowledge*, are in perfect accordance with the kind of knowledge which St. Paul assigns to men, and St. Peter to angels: "For now we see through a glass, darkly . . . now I know in part." 1 Cor. xiii. 12. "Which things," says St. Peter (and these things are the truths of the Gospel), "the angels desire to look into." 1 Peter, i. 12.

To become irritated at encountering mysteries, and to aspire to remove all obscurity is, therefore, to imitate the man "vainly puffed up by his fleshly mind, intruding into those things which he hath not seen;" that is, according to the apostle's idea, the things which are beyond the scope of our actual reason. Col. ii. 18.

(47.) To omniscience there are no mysteries: "God knoweth all things." 1 John, iii. 20.

(48.) The legitimate or illegitimate alternative of human activity, represented in the first pages of the Bible by "the tree of the knowledge (or distinction) of good and evil," Gen. ii. 17, is expressed in a general manner in a sense at once subjective or theoretical, and external or practical, in these words of Jesus: "A good man, out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." Matt. xii. 35; Luke, vi. 45. (On the allegory of the forbidden fruit, see Book II. Chap. xx. note 7.)

(49.) "The eye is not (is never) satisfied with seeing, nor the ear filled with hearing," Ecc. i. 8, when man unweariedly employs these instruments of his intelligence. An image of the same kind in the Book of Proverbs expresses the insatiable ardour of man's desires. (See note 72.)

(50.) St. Paul, in the picture which he draws of the false teachers, against whom he had to struggle at the end of his career, inserts this feature: "Ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 7.

(51.) There is no truth which is expressed in revelation in terms more positive, more clear, more sublime than that of the imitation of the Creator by the creature. The primitive resemblance of man to God is the principle (see the texts of Book I. Chap. x. note 39); and it is said: "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. v. 48; "merciful, as your Father also is merciful." Luke, vi. 36. These commandments of Jesus himself, impossible if taken literally,

contain the positive idea of an indefinite and eternal approximation. St. Paul has said, "Be ye therefore followers of God, as dear children," Eph. v. 1; and St. Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter, i. 15. Afflictions, and even chastisements, are explained and softened by the idea of this assimilation: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xii. 10. If this progress, the divine aim of life, has failed to be accomplished, if even the circumstances which might most usefully have favoured, have only been employed to repress and extinguish it; if a man thus gifted has gone farther from, instead of approaching God, then, indeed, it necessarily results that "it had been good for that man if he had not been born;" Matt. xxvi. 24; Mark, xiv. 21; a just and terrible reflection, the best commentary on which is contained in the words of Moses, so bold in their simplicity, "And it repented the Lord that he had made man," Gen. vi. 6; and in this declaration of Supreme Wisdom to its enemies, "all they that hate me love death," Prov. viii. 36.

It is in virtue of the same principles that the Sacred Scriptures everywhere combine and mingle the idea of real life, the existence truly worthy of that name, and the idea of integrity. Texts on this subject abound, from the illusion which sin never ceases to reproduce, by substituting a life of death for a real life: "Ye shall not surely die," "ye shall be as gods," Gen. iii. 4, 5; to the reply of Christ to the lawyer, "This do, and thou shalt live!" Luke, x. 28. Who does not admire the power of the following passages?—"See, I have set before thee this day life and good, and death and evil." Deut. xxx. 15. "It (this law) is your life." xxxii. 47. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. "In the way of righteousness is life; and in the pathway thereof there is no death." xii. 28. These same principles will hereafter explain to us how "In him (in the Word) was life," John, i. 4; how Jesus is "the way, and the truth, and the life," xiv. 6; and how our "life is hid with Christ in God." Col. iii. 3. (See Book VI. Chap. LXII. note 13.)

On the image of God in man, see Book I. Chap. x. note 39; on Christ the image of God, Book IV. Chap. XLI. note 2; on Christ a perfect man, and model of humanity, Book IV. Chap. LI. notes 84, 85.

(52.) The Gospel never makes any allusion to the doctrine of an absorption in God. St. John says, "He that doeth the will

of God abideth for ever." 1 John, ii. 17. (See Book I. Chap. xvi. note 61, for the texts on individual immortality.)

(53.) Wilt thou condemn me, that thou mayest be righteous?" Job, xl. 8. "Yet the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal." Ezek. xxxiii. 17.

(54.) "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed." James, i. 13, 14. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John, ii. 16. "No lie (or false doctrine) is of (draws its origin from) the truth." ii. 21. Why should we then say, again and again, "Didst not thou sow good seed in thy field? from whence then hath it tares?"

(55.) The identity, throughout the whole creation, of the spiritual powers or tendencies, is sanctioned by revelation, and definitively expressed in the two following texts: as regards the alternative which is in conformity with the aim of the creation, the expression in our Lord's prayer, "Thy will be done on earth as it is in heaven," Matt. vi. 10, meets all doubt: and, as regards the opposite alternative, the very remarkable declaration of St. James leads to the same conclusion: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James, ii. 19. Thus, then, the practice of good, and the idea of God are common to our world and to other spiritual worlds, notwithstanding the differences which separate us.

Again, "Charity never faileth." 1 Cor. xiii. 8. This assertion is used by St. Paul as a transition, to the magnificent developments which terminate the panegyric on charity, and which demonstrate the superiority of immortality over life. To restrict the apostle's idea is to disfigure it: he desires to express that love — such love as Jesus manifested, and as the Gospel teaches — is a virtue, an emotion, a joy appertaining to heaven as well as to earth, that it will fill immortality as it should fill life, and that its nature is unchangeable; the same in both.

St. Paul has said, "Know ye not that we (the Christians) shall judge angels?" 1 Cor. vi. 3; that is to say, shall condemn them by our example, thus justifying God's judgments with regard to them; since, if we fulfil the end of our existence, it was still more in their power to have fulfilled the end of theirs. This bringing together of men and angels is of no force, if between the morality of the angels and ours there existed more than a

difference of degree. This vivid allusion is quite in the spirit of St. Paul; but it is by no means in conformity with his spirit to translate the word *angels* in this passage, and to understand by it the ministers of religion, or the divine messengers, the prophets. The idea of the apostle rises from the less to the greater subject. He has just said that "the saints (that is, the Christians) shall judge the world," vi. 2; that is, the gentiles; and in the same sense he adds the idea that true Christian holiness serves for the confusion of higher spirits who have not preserved theirs.

(56.) Revelation certifies the existence of beings differing from man, superior to him in the faculties with which they are gifted, still imperfectly known, and with whom everything seems to announce that he will contract nearer relations. Passages of this kind abound; but we should be on our guard against adopting as positive proofs of the existence of angels or demons a number of expressions, either poetic or proverbial, which the Jews brought back from Asia, and the significations of which are evidently allegorical: thus when Jesus, rejoicing at the rapidity of the first success and diffusion of his Gospel, exclaims, "I beheld Satan as lightning fall from heaven," Luke, x. 18, he merely makes use of an image which in no way implied the existence of a Satan. Other passages only offer examples of the familiar language of the Jews, who attributed to the mission and intervention of angels the phenomena of nature, and the extraordinary events, whether fortunate or unfortunate, whether deliverances or chastisements, which they could not explain to themselves. Thus St. John relates the popular idea which explained the periodical commotion of the mineral spring of Bethesda: "For an angel went down at a certain season into the pool, and troubled the water," John, v. 4; again, St. Luke, in speaking of the death of Herod Agrippa, says, "The angel of the Lord smote him. . . . and he was eaten up of worms, and gave up the ghost;" so sudden and terrible was the attack experienced by this impious prince, in the midst of the pomp of an audience, of the pedicular disease of which he in fact died a few days afterwards.

But the two texts, positive and clear, already cited above, "thy will be done on earth, as it is in heaven," Matt. vi. 10, and "the devils also believe (that there is a God) and tremble," James, ii. 19, are confirmed by many others equally inexplicable in a sense purely emblematical and figurative: the joy which the angels feel at the conversion of sinners, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," Luke, xv. 10; our immortality compared to their existence, "neither can they (the just) die any more; for they

are equal to (will be like) the angels," Luke, xx. 36: our future relations placed on a parallel with theirs; "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven;" Matt. xxii. 30; Mark, xii. 25: the ignorance in which they have been left as to the epoch at which the terrestrial destiny of humanity will come to a close; "But of that day and hour knoweth no man, no, not the angels of heaven;" Matt. xxiv. 36; Mark, xiii. 32: the knowledge of our redemption attributed to them; "God was manifest in the flesh . . . seen of angels;" 1 Tim. iii. 16: the parallel drawn between them and Christ at the beginning of the epistle to the Hebrews, Heb. i. 4—14; and the text in which it is said that the Saviour appeared under our resemblance, under our form, and not under theirs; Heb. ii. 16. All these are traits which have no reasonable or natural signification, if we do not acknowledge that revelation teaches, as a fact, the existence in the universe of beings superior to humanity. (See Book V. Chap. LVI. note 33.)

(57.) The texts given in Book I. Chap. x. note 39, show that the idea of the resemblance between the Creator and the creature is to be found throughout the whole of revelation. Those quoted in Book I. Chap. XII. note 51, prove that this resemblance should, with free beings, produce imitation; and imitation, when the imitating being is finite and the imitated infinite, supposes progress. The following passages show that the idea of progress is no less expressed in Scripture than that of resemblance; it is considered as a path into which God leads us, as an injunction on his part, as a natural hope or deduction offering itself to faith: progress in the march of humanity, and in the assistance which God renders it. "Think not," said Jesus, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil," that is to say, to complete. Matt. v. 17. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i. 1, 2. "Which (the ordinances of the law) are a shadow of things to come." Col. ii. 17; Heb. x. 1. "Wherefore then serveth the law? It was added (to the promise of a Saviour made to Abraham) because of transgressions, till the seed should come to whom the promise was made . . . . Wherefore the law was our schoolmaster to bring us unto Christ." Gal. iii. 19—24. "For even that which was made glorious (the Mosaic economy) had no glory in this respect, by reason of the glory that excelleth." 2 Cor. iii. 10. Progress considered as the duty of every man: "Be perfect" (tend to perfection); 2 Cor. xiii. 11: "Not as though I had already attained, either were

already perfect; but I follow after;" Phil. iii. 12: and Christ, sanctioning the law of progress, said to the young man who was rich, "If thou wilt be perfect, go and sell that thou hast." Matt. xix. 21. Again, it is in consequence of the law of progress that it is not permitted us to "hide the talent," instead of making it produce interest; Matt. xxv. 18: to "quench the spirit;" 1 Thes. v. 19; to "neglect the gift which is in us;" 1 Tim. iv. 14; and not to "stir up the gift of God." 2 Tim. i. 6. Immortality is always represented as an immense progress beyond life, an enlargement of all the faculties, a complete purification of the being; and, consequently, an inappreciable amelioration of the destiny. "Well done, good and faithful servant," will the supreme voice say, "thou hast been faithful over a few things, I will make thee ruler over many things;" Matt. xxv. 21; and this is addressed to him who had only received two talents, as well as to him who had received five. According to St. Paul, immortality is perfection in comparison with this life: "But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 10. St. Paul in another passage compares this life, in reference to a future one, to early childhood: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." 1 Cor. xiii. 11. According to the same apostle, this state of existence is only worthy to be considered as a material fact, which is to be followed by a spiritual fact: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. xv. 46. Again, "the dead shall be raised incorruptible," xv. 52; and our existence here is but a journey; "whilst we are at home in the body, we are absent from the Lord." 2 Cor. v. 6. As regards moral security, "he that is dead is freed from sin;" Rom. vi. 7: as regards the greatness of the reparation for suffering in this life, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18: and as regards the extent of knowledge, "now we see through a glass, darkly; but then face to face." 1 Cor. xiii. 12.

(58.) It is natural that the idea of progress, of perpetual approach towards perfection, should very rarely present itself in the Holy Scriptures, as applied to any other phase than ours, to a class of beings differing from men, to another world than our world; revelation had to do with our race only. Sometimes, however, the faith of the inspired writers takes this flight, and affords us a vague glimpse of a system of universal progress, pro-

gress which has heaven for its theatre. We read in the book of Job, in the oracle delivered to Eliphaz by the spirit which appeared to him in the darkness of the night, and whose presence he so poetically relates: "Shall mortal man be more just than God? (be just before God;) shall a man be more pure than his Maker? (be pure before his Maker.) Behold, he put no trust in his servants (celestial ministers), and his angels he charged with folly." Job, iv. 17, 18. It is proved that these last words are not the continuation of the discourse of Eliphaz, but belong to the oracle delivered to him. Here, then, God is represented as judging and measuring the holiness of the angels, and declaring that there are degress of holiness above theirs. How can we avoid believing that the way to this superior holiness is open to them? What is a recognised imperfection, if not a step to mount? In another of his replies to Job, Eliphaz again cites the oracle, and with the same force: "Yea, the heavens are not clean in his sight." xv. 15. The heavens here signify the inhabitants of heaven, in the same sense that the word "world" often signifies mankind. And the knowledge of the angels may increase as well as their holiness: St. Peter has said, that the mysteries of redemption the angels desire to know thoroughly: "which things the angels desire to look into." 1 Peter, i. 12.

(59.) "Neither was the man created for the woman; but the woman for the man." 1 Cor. xi. 8.

(60.) The infinite variety of creation throughout the vegetable kingdom, the animal kingdom, humanity, and the firmament itself, is given by St. Paul as a positive intention of the Creator: "But God giveth it (the grain of corn) a body as it hath pleased him, and to every seed his own body (the body proper for it). All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." 1 Cor. xv. 38—41.

(61.) Immortality, such as the Gospel teaches, is a personal immortality, and the aim of the resurrection of Jesus was to establish as facts the nullity of death and the certainty of immortality; and to show, by his example, that individuality is not touched by these phenomena. Christ, when dying, said: "Father, into thy hands I commend my spirit." Luke, xxiii. 46. To his apostles, in order to make himself recognised after his resurrection, he said: "It is I myself:" and added, in order the

better to convince them of his identity: "a spirit hath not flesh and bones." xxiv. 39. An equally personal re-entrance upon life awaits us all, since Christ has said: "I ascend unto my Father, and your Father, and to my God, and your God." John, xx. 17. "He which raised up the Lord Jesus shall raise up us also by Jesus" (like Jesus). 2 Cor. iv. 14. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thes. iv. 14. It is in virtue of this immortal identity that our "whole spirit, and soul, and body (our entire being) ought to be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thes. v. 23; and that God "will render to every man according to his deeds." Rom. ii. 6. The same idea is clearly contained in the promises of Christ: "He that believeth in me, though he were dead, yet shall he live." John, xi. 25. "In my Father's house are many mansions. . . . I go to prepare a place for you;" xiv. 2: a place, that is, for each of you. Again, Jesus explicitly declares that the immortality which he promises is not of a vague and empty nature, but an immortality filled with the blessings demanded by our nature: "I am come that they (my sheep) might have life, and that they might have it more abundantly" (that they might have more than life), John, x. 10: above all, that they might have full intelligence and understanding on the truths of religion: "and in that day ye shall ask me nothing." xvi. 23.

To be able to raise the mind to the idea that the exterior and corporeal death might, if God so willed, have no grasp upon life, to see, even dimly, the powerlessness of decease, and the real void of the tomb, was to so high a degree, before the Gospel, the summit, triumph, and apogee of religious faith, that but one man under the old covenant seems to have attained it—Abraham; and to this end two things were necessary; to be what he was as a believer and the father of believers, and to go through the trial of the sacrifice of Isaac: Abraham "accounted," or thought within himself "that God was able to raise him up, even from the dead." Heb. xi. 19.

The certainty of an immortality entirely personal, may also be deduced from the Gospel promises on the subject of the compensation to be made in a future life for the trials of the present: these promises have neither sense nor value if the same person who has suffered is not the person compensated: "Blessed are they that mourn: for they shall be comforted." Matt. v. 4. "Which (the persecutions and tribulations) is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." 2 Thes. i. 5,

. . . "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. x. 34. "Count it all joy when ye fall into divers temptations." James, i. 2. Lastly, from the principle of immortal identity result, as inevitable deductions, the *recognition* of our fellow-creatures, of our friends, of our parents, and the reunion of friendship and love—in a word, of our relations. Identity will not exist, if our relations do not exist. See Book V. Chap. LVI. note 32; Book VI. Chap. LXXVII.

(62.) Revelation admits the spirituality of the soul: "That my soul may bless thee before I die." Gen. xxvii. 4. "Thou shalt love the Lord thy God with all thy heart." Deut. vi. 5; xi. 13; xxx. 6. &c. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. xii. 7. The spiritualism of the Old Testament, otherwise rather vague, is proved by the ancient doctrine of a place of sojourn for souls after death. (See the texts in Book II. Chap. XXIII. note 31.) The spiritualism of the New Testament is as explicit as possible, and cannot admit of the least doubt. "And fear not them which kill the body, but are not able to kill the soul." Matt. x. 28; Luke, xii. 4. "Thou fool, this night thy soul shall be required of thee." xii. 20. "Christ being put to death in the flesh, but quickened by the spirit." 1 Peter, iii. 18; and the connection of ideas clearly shows that St. Peter is here speaking of the death of the body and the life of the soul. (See, on the connection of the soul and body, Book V. Chap. LVI. note 29.)

(63.) The brute creation possesses, and often displays, in a manner so striking, the power of the affections, that the sacred poets make use of this image to represent the providence and goodness of God towards his people: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him (his people)." Deut. xxxii. 11; Isaiah, xxxi. 5.

(64.) The nature of animals and the horror of God for all suffering explain the care which Providence takes of animated creation, and man's duty to be just and merciful towards it: "O Lord, thou preservest man and beast." Ps. xxxvi. 6. "These wait all upon thee, that thou mayest give them their meat in due season." Ps. civ. 27; cxlv. 15. "He giveth to the beast his food, and to the young ravens which cry." cxlvii. 9. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Matt. vi. 26. "Are not five sparrows sold for two farthings? and not one of them is forgotten before God?" Luke, xii. 6.

"One of them shall not fall on the ground without your Father." Matt. x. 29. Again, in the divine covenant renewed for our world with Noah, the animals, *every living creature,* are included, Gen. ix. 12—17; and in the book of Jonah, one of the motives of pity which causes Nineveh to be spared is, that it contains *much cattle,* which would have perished along with the men. Jon. iv. 11. This trait, in a parable, is extremely remarkable, and shows that in Israel, among the enlightened, far from cruelty to animals appearing excusable, their life was reputed precious before God. Moses had first taught this religious compassion: "When ye make a sacrifice of cow or ewe, ye shall not kill it and her young both in one day." Lev. xxii. 28. "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days." Deut. xxii. 6, 7. "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Prov. xii. 10. "Thou shalt not muzzle the ox when he treadeth out the corn," Deut. xxv. 4.; a precept to which St. Paul attaches sufficient importance to deduce from it, by extension, the right of every labourer to his hire. 1 Cor. ix. 9.

(65.) "Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them." Job xxxix. 4.

(66.) "And let them (men) have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26. "Into your hand are they delivered." Gen. ix. 2. "Thou madest him to have dominion over the works of thy hands . . . all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psalm viii. 6—8.

(67.) "Are ye not much better than they?" (the fowls of the air). Matt. vi. 26. "How much then is a man better than a sheep!" xii. 12. "Ye are of more value than many sparrows." x. 31; Luke, xii. 7.

(68.) "And the Lord thy God will put out those nations (Canaanite) before thee (Israel) by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee." Deut. vii. 22.

(69.) "And there was not a man to till the ground." Gen. ii. 5.

(70.) "For that which befalleth the sons of men befalleth beasts: even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth whether the spirit (the breath) of man goeth upward, and whether the spirit of the beast goeth downward to the earth?" Eccl. iii. 19—21. The conclusion to be deduced from this curious passage, of which we here give the most simple and faithful version, is very uncertain, and depends on the general idea which we conceive of the book of Ecclesiastes. It appears indisputable that this book is a discussion in an assembly, or a dialogue: the disparity of the ideas which succeed, and often alternate with, one another, furnish proofs of this view. But it by no means follows that the division of the discourse among the various interlocutors is easy, clear, and certain: hence a great number of different divisions or sections of the treatise have been proposed. The sense constantly and entirely changes according as a certain reflection, or a certain passage, is attributed to one or another interlocutor, and the uncertainty is increased by the fact that the form of interrogation in Hebrew is frequently affirmative. Again, according to some interpreters, the book of Ecclesiastes presents no argument in favour of a future life, and is but a picture of the miseries and vanities of the present, from which it teaches us to withdraw ourselves as much as possible by engaging in labours which, even should they be fruitless, occupy us, and by performing those duties from which even discontent does not exempt us. According to other commentators, the book is a discussion, in which a sage refutes the objections of a worldling, disgusted, but not yet consoled and converted. Immortality is taught in the text: "the spirit shall return unto God who gave it," Eccl. xii. 7.: the general judgment is expressed afterwards in the passage—"God shall bring every work into judgment," xii. 14; which is but a repetition in the epilogue of the celebrated apostrophe to the "young man." xi. 9, 10.

Whatever opinion we may adopt on the divisions and doctrine of this book, it is evident that the singular comparison drawn between man and the beasts, in the verses above cited, takes its origin from the old observation, the first difference perhaps which antiquity remarked between them; viz. that man's upright stature causes him to direct his respiration towards heaven, whilst the brute rather respires towards the ground; and that, notwithstanding this difference, their deaths are similar. This gives us

the clue to the explanation of the text : above all, if we adopt the system, and, considering all circumstances, the most probable, which sees in Ecclesiastes the ideas of responsibility and immortality. This similitude of death, placed in the balance with the difference of respiration, shows that nothing is to be concluded against the hope of another life from the fact that all return to dust by the same road. These texts, if they do not explicitly favour the system of a future life destined for the brute creation, contain nothing in support of the common opinion.

(71.) " My father," said Jesus, " worketh hitherto (continually)." In the Infinite Being an interruption of activity and energy is not to be conceived.

(72.) " Hell and destruction (the kingdom of death) are never full ; so the eyes of man are never satisfied." Prov. xxvii. 20. This maxim offers a very lively image of the extent of human desires, of which the eye is, as it were, the seat, because man would desire to possess himself of all that he sees ; and the image is so much the more forcible because it is taken, not from the grave, which only engulfs one corpse, but from the place of sojourn of spirits, or *manes* (see the texts in Book II. Chap. XXIII. note 31.), which receives *all* the dead.

BOOK II.

EXAMINATION OF THE PRINCIPAL PROBLEMS OF THE HUMAN MIND.

Un nouveau principe est une source inépuisable de nouvelles vues.
VAUVENARGUES, *Max.* 211.

Les notions simples, les vérités nécessaires et les conséquences démonstratives de la philosophie ne sauraient être contraires à la révélation.
LEIBNITZ, *Conformité de la Raison et de la Foi*, § 4.

CHAP. XIX.

SPACE, TIME, NATURE, COSMOGONY, CHAOS.

IN the principle of phases of progress, as explained in the preceding Book, our system finds an easy and certain solution of the principal problems which engage the attention of the human mind.

Space and time are intuitions, or necessary notions; because they are the absolute condition of the possibility of actual human progress.

This progress must have a suitable theatre on which it can be exhibited; we are scholars, and we have a school. (1)

It is further necessary that this kind of progress must have a succession through which it can pass; we are scholars, and we have our hours of study. (2)

Time and space cannot be annihilated, even in idea, although the material universe may: why? because without the material universe our progress towards God would still be possible; in other words, because the

tendency towards God would remain in us; and, on the other hand, we could not annihilate time and space, because without time and space actual progress towards God would be inconceivable.

Time and space are not then things without us; they have no *objective* value; they have only a *subjective* existence; they are merely the signposts on the path of progress; they point out, or rather sketch, the way.

It is progress which forms in us the intuition of time; and animals are ignorant of time, because they are ignorant of progress; if they had a notion of duration, they would have a faculty of progress.

What is *nature*, or, more exactly speaking, *a nature?* It is (to borrow a term from the physical sciences) a *surrounding medium*, in which a phase of progress is accomplished, it is an assemblage of inanimate objects, instruments of progress, but which may also become obstacles and barriers. (3)

From this definition the fixity of the laws of nature follows as a divine necessity of position; it is meet that a race of beings engaged in a phase of progress should be able tranquilly to continue its route, and to reckon with certainty upon the stability of nature which serves as its means. (4)

There must, then, be different natures, according to the difference of classes of progressive beings spread over creation, according to their different degrees of resemblance to God.

All heavens *declare the glory of God:* but each heaven has its voice, each star its splendour, each world its nature.

What is a cosmogony? Such, for example, as the six days of creation, according to Moses: the arrangement of a world for a phase of progress.

What is a chaos? The intermediate state of a world, where one phase of progress has terminated, and before a new phase begins.

It would be still more correct to say that cosmogony and chaos are synonymous. (5) A world only ends in order to re-commence; there is not a useless star in creation; God avails himself of all worlds; chaos and cosmogonies are in contact with each other, and there can be no doubt, that from the moment when a star becomes unsuitable to one phase of progress, it is prepared in order to serve for another.

CHAP. XX.

EDEN, THE FALL, ORIGINAL SIN.

What is a paradise, Eden, a golden age, a reign of the gods? It is progress fulfilling its aim: it is the age, the day, the moment (for questions of duration do not here enter into the inquiry), during which progress is accomplishing its end; activity follows its legitimate alternative; creatures approximate God, and resemble him more and more. (6)

What is a *fall* in the dogmatic sense of the word? The first step taken by a class of creatures on the path contrary to progress, the first fact by which activity follows its illegitimate alternative, the first retirement from God, the first sign of a voluntary difference with the Creator. (7)

What is *original sin* in the dogmatic sense of the word? It is the fall considered in relation to the law of reciprocity: our fellow-men are beings occupied in the same phase of progress as ourselves, and with ourselves; but, in following the same route, if there be

amongst moral beings a social compact, resulting from the force of their affections, a single member by a backward movement will draw the whole species in the same direction; a single man, by withdrawing from God, will, more or less, retard all his fellow-men. (8)

According to this view, it is of no consequence, as far as mankind is concerned, to search into the duration of its phase of progress before the fall, the precise period at which the fall took place, or the number of the first authors of the introduction of moral evil. Of what importance is it by what human foot the first retrograde step was taken? We know that it has been taken (see Book III. Chaps. XXIX. and XXX). Its impress, effect, imitation, are everywhere visible. These questions are to be discarded from the sphere of the dogma; they belong to the domain of history; and whether left out of view or thoroughly examined, resolved in one sense or another, declared to be doubtful or unknown, they make no change whatever on the discoveries and definitions of Christianity, as expounded in these pages.

CHAP. XXI.

PHYSICAL EVIL.

Moral evil is the cause of physical evil. (9) When any species of progressive beings whatsoever enters upon a false path, and retires from instead of drawing nearer to the Creator, it inevitably happens that the nature which has been given it as the instrument of this phase of progress changes with it. The *surrounding medium* is deteriorated when the beings who are immersed in it are themselves deteriorated.

These beings have made a bad use of one of their

instruments of progress; they have drawn back from God by the aid of those very means which ought to have conducted them towards the Infinite; and it inevitably follows that the instrument becomes an obstacle.

Observe, now, why all suffering is a diminution of activity.

Some are unwilling to believe that volcanoes, tempests, inundations, famine, and pestilence, are consequences of the fall; these things, it is said, are too great. Some are unwilling to believe that the troubles, the vexations, and mere annoyances of life proceed from moral evil: these things, it is said, are too small; and therefore men attempt to render it impossible to conceive any bond or connection between physical sufferings and human sins.

It is, however, far more impossible to conceive that a world prepared by the Creator in order to serve for a given phase of progress, and with this view enriched by a nature appropriate to this end, should remain as it is, whether this progress is accomplished in it, or not.

A class of progressive beings has only a usufruct of the world, and of the nature arranged to serve as its habitation; it holds them upon lease for a given time; and it is a necessary result that the use or abuse should make the resources of the domain and the conditions of the culture either better or worse. (10)

This reflex operation of the moral upon the physical world is continually taking place before our eyes. The power of man upon the globe extends even to the change of its climates. Compare, in all respects, a virgin forest of America, a savannah, and a desert, when they have fallen into the hands of man, or when they have been deserted by him; compare the soil under the foot of a savage horde and a civilised nation; compare the same countries after some of the exterminating wars of

antiquity, which left a solitude behind them (11), and after a long period of peace and prosperity. . . . . And in individual life do we not constantly see man bring upon himself a premature old age, vitiating his powers and organs by abuse, and transmitting to his children decrepitude of his own creating? (12)

The means of this re-action of the moral upon the physical world belong to the secret things of God: it would be dangerous to us to know them; it is a secret analogous to that of free will, and which flows from it. But let us not doubt that whenever a nature has been prepared to serve for a certain phase of progress, it contains hidden resources, which come into operation whenever that progress ceases to be effected. (13)

Light, warmth, and flames of fire existed in Eden; but before the banishment, these flames had never surrounded the sword of an angel, or blazed at the forbidden threshold.

It is again said to be impossible to form an idea of our world without scourges, without accidents, without power to hurt and to injure: granted, because it is impossible now to conceive life and the soul without moral evil, and it is precisely because moral evil and physical evil are so intimately connected, that the presence of the latter prevents us from forming even an idea of the absence of the former.

The accommodation of a world and its nature to a fallen state, after having served for the accomplishment of a progress, is only, in its simplest expression, one of the applications of that universal law of creation: as the being, so is the world. It is truly necessary that the habitation should be appropriate to the inhabitant; heaven, for angels; hell, for evil spirits; and for men, this mixed world — this world as it is.

CHAP. XXII.

ETERNAL PUNISHMENTS.

The same principles which explain physical evil as a consequence of moral evil, and which prove that man must have drawn with him in his fall the nature with which this world is clothed, serve also to explain what in religious language is called perdition, damnation, deprivation of the sight of God, of the face of God, of the glory of God.

Activity, as we have proved, is continuous, and has before it only two alternatives, two directions, in which its responsibility is equally engaged and its destiny equally interested (14), that which draws nearer to, and that which withdraws from God.

Existence, as we have already proved, is indefinitely prolonged.

Perdition, then, is nothing but the fall prolonged hereafter; it is the evil direction and withdrawal from God, extending beyond the actual phase of progress, when that progress has failed.

Thus, by their very nature, punishments would be eternal. Perdition, we have said, is a prolonged fall; and as the fall may be without end, as the two alternatives are indefinite and unlimited, as evil may go on always increasing, perdition too must follow the same rule.

In order to render an eternity of good, and of progress towards God, possible, it is necessary that there should be also an eternity of evil and of alienation from him. The one necessarily implies and cannot be conceived without the other. (Book I. Chap. XIV.)

Between these two progressions (15) and these two eternities all creatures are placed.

By these last observations we have just sounded the justice of God. According to ordinary religious language, God judges, punishes, and rewards. (16) The ideas of chastisement and reward, inapplicable to God, are however only one of the forms of that anthropomorphism, of that error which attributes to God the properties of man. The wicked punishes himself (17), and the faithful crowns himself, and the justice of God consists in the care taken by him, not to suffer this necessary order, one of the second causes, one of the constant laws of the moral universe to be interrupted. (18) Every progressive creature is necessarily endowed with sensitiveness; it is necessary it should be able to relish its progress; its sensitiveness is satisfied by its very progress: there is happiness; if progress is missing, the faculty of enjoyment cannot be satisfied: there is misery and suffering. The forbidden fruit is agreeable to the eye and sweet to the taste; but it is always bitter in the stomach. In all this, the part of God is only providence; assuredly it suffices for his glory. (19)

Every action, that is to say, every product of activity has consequences more or less direct, more or less distant, and the consequences are conformable to the action.

Rewards and punishments are, then, to the two alternatives of activity, what effects are to causes.

CHAP. XXIII.

BIRTH, LIFE, INFANCY, DEATH, RESURRECTION.

In order to individualise these principles it is sufficient to consider, that birth is the individual entrance into the phase of progress to which we belong.

Life is the duration — the extent of our part of the phase of progress, which is common to us with our fellow-men. (20)

Infancy, that fraction of life which is irresponsible and destitute of the feeling of individuality (21), was necessary in virtue of the law of reciprocity; it is by means of it that humanity becomes truly social; it is through it the social compact is continuous, and becomes powerfully and constrainingly reciprocal. (22)

Death in infancy, like infancy itself, is explained by the law of reciprocity, and by the principle of progress. When the cradle and the grave meet, this mourning is a means of progress (23), for the survivors; and as to the infant itself, the brief appearance in this world is a proof of the fact, that it is reserved for another phase of progress. Development will take place elsewhere. Divine love will assume the functions of maternal love, and bring up the infant recalled from the present state of being. The infant, therefore, ought never to be the subject of lamentation. (24)

Death, in fact, is the individual departure from our phase of progress and from the world, from the nature which has been assigned to it. (25)

Death, then, is only a simple change in the conditions of existence, in the means of progress. (26)

This change is both physically and morally the same,

as that which takes place from infancy to puberty, from adolescence to maturity, and from maturity to old age (27), and without doubt it is easier.

Independent of the fall, death would have been the lot of humanity; death, that is to say, departure from the midst of the nature accorded to the human species (28); but that departure would obviously have been very different for man without moral evil, and its concomitant physical evil. (29)

Now, there is suffering connected with birth, life, and death; because the world in which these individual facts take place, the nature with which these facts are associated, and from which death, the last of the three, delivers and separates us — this world and this nature, we say, have experienced the rebound of moral evil. This rebound has necessarily extended through all this phase, from its beginning to its end; the entrance, the sojourn, and the departure have all been compromised; the evil could not be partial. Do not therefore be surprised that birth and death are sufferings, that evil awaits us on the very threshold of life, and accompanies us to its close; be not surprised that the first cry and the last adieu are symptoms of pain. In an atmosphere charged with mephitic vapours, we inhale the evil with the first breath and expire it in the last sigh.

Beyond death, what happens in the first moment? The resurrection; in a spiritual sense it is only the entrance into that phase of progress which follows, and physically speaking, taking possession of the new organisation of which that phase stands in need. (30)

Resurrection touches upon death, and follows it immediately, because activity is continuous, there is nothing, neither silence, sleep, nor interval between this life and the next. (31)

The resurrection finds and takes us up where death has left us, either in the path of progress, or on the way of fall. (32) As the resurrection constitutes no part of the actual phase of progress, and as it belongs to another, it is not necessarily accompanied by suffering like birth, life and death.

CHAP. XXIV.

END OF THE WORLD.

The same principles explain what is to be understood by the expressions and figures — end of the world, consummation of ages. (33) Such methods of speaking designate the collective term of a phase of progress: what death is to individuals, the end of the world is to the whole species.

The end of the world is merely the close of possible progress in a certain medium, and in the bosom of a certain nature; whence it follows, that the end of the world can only come on the exhaustion of the means of progress which it furnishes. All worlds will, therefore, come to an end, each in its turn. Ours is still far from its utmost limit. In proportion, however, as mankind advances in the ages of which God permits it to dispose, we remark that matter is more and more brought into subjection to mind; every discovery is nothing more than a new empire gained by mind over the material world, which serves as an instrument of progress; and we perceive confusedly in the distance the period in which all the powers and all the riches of nature shall be subdued and employed; mankind would then no longer have here below any conquests to make, or labours to undertake; all will be known, all will be

applied; and the existing nature will be eclipsed, and give way to a new phase of progress.

This notion of the end of the world explains the reason why the period of its duration is so completely unknown, and the secret of the future so well kept. (34) In order to know when the world will come to an end, it would be necessary to foresee all the progress which humanity will still be able to make, and all the uses to which it will be able to apply the materials of nature: to foresee, would be to outrun them. (35)

The end of the world, therefore, will not arrive till the moment of the last victory of mind over matter—of man over nature; and as the conqueror is necessarily present at his victory, it follows that the whole of a generation of human beings will be witnesses of the termination of our ages of discipline, of the general liquidation of our earthly affairs.

A whole generation will be there; not a family, a pair, an individual. Mankind may have commenced with a single pair; it can only end with a generation, the full complement of its members. Two obvious considerations establish this.

A whole generation is necessary to keep nature in subjection till the very close.

Were mankind to come to an end by exhaustion, did the generative power go on continually diminishing in efficiency, so that in the *last times* the species was rapidly reduced in number, and at length came to a tribe, then a family, then a pair, and till finally a single man should survive, the last members of the race would be subjected to a destiny in contradiction to human tendencies, and their progress would be violently arrested and suspended.

Death being the gate of transition from the world—

from the nature which serves as the instrument of the existing phase of progress, it follows, from what has been said before, that in the very nature of things it must hold mankind under its dominion till the generation preceding the last, and that the last will not be subject to its power. Death is a phenomenon of nature, which will continue during this phase, but when nature comes to an end, death will have its end also. (36)

The last generation, without passing through the portals of death, will enter by a resurrection; that is to say, the organisation, become useless for the existing phase of progress, will be changed for a higher organisation, suited to the next phase of being. (37)

The whole of this theory concerning the end of the world leads to this remarkable reflection, that, far from being a subject of sorrow and dread, that great day is the culminating point of the earthly destinies of mankind; a joy, and not an affliction; a triumph, and not a disaster; our release from matter; our ascension towards heaven. (38)

CHAP. XXV.

OF PRAYER.

The principle of progress, which admits no other model than God, in the departments of the universe, where freedom and the tendencies which it supposes reign — which recognises no other labour than earnest efforts to draw near to the Eternal, and no other happiness and no other reward than those of nearer approximation — this principle, this system, resolves, besides, one of the greatest and holiest problems of religion — that of prayer.

There are two kinds of prayers; those which concern God, and those which concern ourselves.

Prayers which affect God are praises; those which concern man are wishes.

The former are mere aspirations of the soul towards the Infinite; an inward concentration, manifestations of the religious feelings, expressions of the religious thought, which renders glory or which offers thanks, that is to say, which yields itself up to effusions of admiration or of love.

These prayers add no mystery, no problem, to the number of religious questions, because the providence of God and the free will of man are not brought into collision.

The difficulties are removed by the prayers which specially concern ourselves, and which are wishes.

In fact, according to the common notion, to pray is especially to ask.

What can be the object of such petitions?

Is it to ask God to cease to be immutable, to change his will, to reverse or overturn, every moment, the government of the universe, and to interrupt the laws which he has given, the free play of the powers which he has established?

Is it to ask that Providence should become ours, and conform to our ideas, to our desires, and to our regrets? Such prayers can only be redeemed from blasphemy by virtue of the simplicity of their imprudence, by virtue of the sincerity of their error.

This is to pray to God, as one petitions man; it is pure anthropomorphism.

For example, should any one have asked, in the physical order of things, that the tower of Siloam should not fall on the eighteen Israelites, whose melancholy fate

is recorded in the Gospel? This would have been to pray that the laws of universal gravitation, which maintains the suns in their places, and the planets in their orbits, should be interrupted for our advantage.

Shall any one, in the spiritual order of things, ask for sufficient powers and fit occasions for the accomplishment of his task? How can we imagine that God ever refuses such means? Our transgressions would be his fault; he could so little make them a reproach to us, that we would have the right to impute them to him. (39)

To pray, therefore, is much more than to ask; and it is because prayer is not asking that it is so difficult to pray; for to petition is easy. A vague and secret disquiet, an irresistible lingering doubt, intimates to the most ingenuous and candid piety, that a prayer, which both in its essence and its form is summed up in a petition, is a prayer falsely conceived; and hence it comes, that prayers so conceived only soar for a moment towards heaven, sink and return rapidly to the level of the earth, and are extinguished in the destruction of mere worldly things.

He who prays, speaks with God. The creature converses with the Creator; the finite being speaks, the Infinite responds; the aspiration towards God shoots up, rapid as the thought of which it is the result; it reaches the throne of the Infinite; and, descending from him, bears with it its own response, and makes it vibrate in the very depths of the soul.

In this we see the reason why each values his own prayers; as each alone is able to understand the response, each feels and knows what his prayers bring and produce; but he alone knows it.

In this, again, we see why mental prayers, that is,

thoughts embodied in words to give distinctness and precision to the idea, but without the incumbrance of their expression, are the best; articulate language (whose weakness we shall subsequently examine) is by far too powerless and, indeed, useless in our communion with God. (40)

In this, still further, we see why short prayers are the best; the more solemn and fervent converse is, the more it loses by unsuitable prolongation. The extreme brevity of the Lord's Prayer is a divine justification of this remark. (41)

But, in the case of a being whose legitimate calling is to aspire more and more to resemble God himself, and whose faculties have no other use, converse with God must serve to bring and keep his will, his thoughts, and his nature, in more regular, more intimate, and more complete harmony with the will, the thoughts, and the nature of God himself.

Consequently to pray is to acquiesce; the essence of all prayer ought to be acquiescence, and the fruits of prayer an accord between the will and purposes of God, and our will and purposes. (42)

By an obvious application, it is easy to understand how prayer assumes the form of desire or wish, which is that of the Lord's prayer.

We would not pray if we had not a will; a wish is the expression of our will; in prayer our will goes forth to meet and commune with the will of the Supreme, and prayer has attained its object when this fusion takes place, and subordination and acquiescence are manifested. Prayer is, therefore, the point of union between the two wills.

This definition explains in detail all the effects of prayer (43); it explains how prayer consoles — to

acquiesce is to resign oneself to God; how prayer strengthens — to acquiesce is to trust in; how prayer lifts up and reassures — to acquiesce is to hope; and hope is nothing but the presentiment that the two wills, that of God and of his worshipper, and servant shall be in accord for the future; how prayer calms — to acquiesce is to have come to a decision, if it concerns devotedness — and to have made up one's mind, if it is a question of sacrifice, and nothing calms so much as resolutions taken; how prayer fills with joy — to acquiesce in the will of God is to acquiesce in that which is most happy; in a word, this definition explains how prayer sanctifies and renews, for what is there better than the will of God, which by converse with God becomes ours? Prayer, in fact, always issues in proving, maintaining, and facilitating the accord of our will with that of God, or if there be a divergence, in substituting for our imperfect will the perfect will of the Lord. (44)

A concluding remark will serve to show, how correct it is to see in prayer the expression of our will, — that is, a petition; but also and above all, the complete abandonment, if necessary, of our own will, — that is, acquiescence: granted or not, prayers produce the same fruits; the result of prayer is independent of the accomplishment of the wish which it expresses; petition is merely the form, the essence is acquiescence.

Direct or indirect, offered for oneself or others, prayer never changes either its nature, form, or value.

When indirect prayers or intercession for others are offered without their knowledge, or without their participation, they are merely direct, and only profit those by whom they are offered up. (45) Can our prayers render God kinder to those whom we love?

When the prayer of intercession is offered up at the

request, or at least with the knowledge of him, whom it concerns, it profits both him who prays and him for whom prayer is made, in so far that the accord of wills is triple. These common prayers are the effusions of human wills in accord with one another, desiring to be in accord with that of God. Consequently, the more prayers are made in a full conformity of trustfulness and desire, the more intercession is powerful, the effects salutary, and the fervour sustained,—the more abundant and precious are the fruits which a whole multitude, become *one heart and one soul*, will derive from the exercise.(46)

The impressive and useful ardour of prayers in public worship is a proof of the justice of these remarks.

A cursory examination of the most celebrated prayers would always furnish a demonstration of this theory.

The holiest of all personal prayers, which has been ever raised from earth to heaven, is, *Father all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but as thou wilt.*

Here the three elements are distinctly combined in prayer: a will, the wish by which it is expressed, and the acquiescence which renders it at once perfect and happy.

Examine the prayer of David for his child struck down with disease. The new-born child could not even know that the great monarch had covered himself with sackcloth and ashes for its sake and prayed for its deliverance; the father's prayer was therefore useless to the child. But what sublime fruits of resignation, constancy, and consolation did not David himself derive from prostration before God? And why? Because his prayer was embodied in a perfect acquiescence.

What were really the wishes of St. Paul at the time when he was a captive in Rome, and requested the

prayers of his beloved church at Philippi? His desire was, that all hearts should be brought into unison with his; his desire was, to commingle and steep the whole power of his will in their brotherly wills allied to his own; by this union he would justify his own at the tribunal of his conscience and faith, and before God; he would express himself with so much the greater confidence, security, and hope; he would more easily bring himself to accord with the multitude of his true friends and true disciples, and (to return to the common language of piety) if his prayers were not granted, his will would be more easily subordinated to the divine will, to which that of the whole church at the same time placed itself in a state of acquiescence.

At the bottom of these thoughts, is to be found the principle, that we are absolutely dependent and destitute, which is only an aspect of the relation of the creature to the Creator (47); we may however feel dependence without acquiescence (48): thus a prayer without acquiescence is a revolt against God, and the essence of prayer is not the certainty of dependence, but the ready and willing consent to be dependent.

From all the foregoing considerations, it follows, finally, that the problem of prayer, is but one point of view of the fundamental mystery of religion, the withdrawal of the divine activity, to give free scope to created activity. If the two activities were absolutely enchained to one another, if their accord were invariable, fated, and irresistible, acquiescence would be bondage; it is the independence of the will which constitutes the value of acquiescence, and the mystery of prayer is no other than the mystery of free will. (49)

CHAP. XXVI.

PHENOMENA OF SLEEP.

A GREAT light is thrown upon all the remarks which have already been made, by an important phenomenon of our present state of existence, of which we have only yet been able to say a word, in treating of activity; this phenomenon is sleep.

Prayer itself is interested in this question; we shall see hereafter that we can only hold converse with God, whilst awake, although God has sometimes responded to men both in their waking hours and during sleep.

Considered from the point of view of genuine Christianity, sleep is a sort of anticipation of a future and better phase of progress. This may be established by four obvious considerations; to speak more correctly, as soon as sleep comes on, four chains heavy to drag, and which we always do drag when awake, gently fall away and leave us in a state of anticipated freedom.

I. The human being, *self*, in a state of sleep is freed from the notion of time; man is no longer sensible of its progress or flight; he thinks, he loves, he rejoices, he contemplates (in the religious sense of the word), without any perception of the necessity of time here below, for all things; neither duration nor succession any longer retard or stop him. Who has not dreamt of the future? and when we dream of the future, it is present, it seems present, it becomes present.

II. Sleep with equal power frees us from the notion of space. In this condition of *self*, space no longer exists; remoteness loses all distance, as duration loses succession. Who has not dreamt of being elsewhere? and when we are transported in dreams to other places,

whatever they may be, the soul believes itself to be there, because the imagination is there. Immensity is thus at the disposal of him who sleeps.

III. In sleep, the soul is freed from the body and is no longer sensible of its existence; *self*, for the moment, is free from its corporeal organs; the *subjective* so completely rules the personal *objective* as to be unconscious of its presence. This occurs in its most striking form in somnambulism, which is nothing more than an intense dream. In order to recover the notion of our body, we must awake.

IV. Sleep is more powerful than death, and bears us a while, in idea, out of its sad empire. Who has not dreamt that some beloved friend, dead for years, was still alive? and even when this dream is prolonged, it acts with such power that the idea of death is completely absent from the mind; frequently this idea only returns with waking.

This imaginary and momentary liberation which we owe to sleep, becomes more lucid and complete, in proportion as the state of dreaming, and consequently of sleep, is more perfect. It in no respect affects the justice of our conclusions, that these brief periods of emancipation during dreams do not occur on every occasion of sleep, or at least that we have not always a consciousness of them on waking. It remains nothing the less certain to experience, that time, space, body, and death hold us as it were in subjection during waking, and that during sleep imagination delivers us from the bondage they impose.

Sleep and dreaming are universal facts on the globe, common to animals and men; this point of resemblance is a confirmation of our views on the present and future existence of animals.

Activity during sleep, as has been observed, out-runs the phase of progress in which we are, and consequently passes beyond the conditions imposed upon human progress on this earth; this activity consequently does not humanly serve to promote progress, and has never served for that purpose, unless exceptionally as a Divine dispensation.

No one becomes more moral or enlightened during sleep; and whatever alternative activity may follow during sleep, it causes the conscience neither joy nor regret; remorse applies only to the doings of our waking hours.

A careful examination of the differences of activity, in the state of waking and the state of dreaming, leads to another consequence which it is important to mark.

In dreams activity sometimes reaches its full contentment, and then the sensitive tendencies, on their part, are perfectly satisfied; there is happiness. Who has not been perfectly happy in his dreams? Misery and pain only recommence on waking. (50)

This proves that activity during sleep, if it does not promote our progress, does not retard it; then the sensitive tendency, for a moment, attains to a complete satisfaction: a thing only possible, in this world, in a state of the soul in which the rights of conscience are in abeyance.

These emancipations from our existing bondage—these full and inward momentary joys which often result from dreams, are phenomena of mind, the more remarkable as the transition from waking to sleep is imperceptible and insensible, and that the former of these states of the soul exercises an indisputable influence over the latter. (51) (See Book IV. Chap. XLIV.)

CHAP. XXVII.

EFFECTS OF DISTRACTION OF MIND.

This momentary exemption from terrestrial bonds, this momentary escape from the restraints of time, space, matter, and death, is not limited to the state of sleep, but sometimes occurs during waking. What are called mental distractions and reveries produce this effect.

Periods of distraction are interruptions of the general and usual occupations of the mind, and the intensity of a special and circumscribed engagement of its powers. The mind is then directed with a fixed intensity to a particular point, and becomes dazzled, as the eye is dazzled by looking at a very brilliant light, or by resting too long on the same object; great distractions are only small reveries, and the notions of distance, the flight of time, the attitude of the body, and separations by death all disappear.

Reveries are dreams of the waking condition, and are distinguished from dreams during sleep in one respect alone; the mind being more free when the senses are not buried in repose, exercises a greater influence over reveries, than over dreams. This power is so considerable, that we can, especially if we acquire the habit, voluntarily effect a reverie, whilst it is very difficult, if it ever be possible, to insure a dream. Reveries therefore are merely long distractions, with this difference that a moment of distraction passes rapidly and the mind is occupied only with a single idea, whilst a reverie always embraces a whole chain of ideas in their natural succession; and it is the transition from one idea to another which marks the limit between a distraction and a reverie.

The non-spontaneity of dreams in sleep and the spontaneity of reveries in a state of waking are made obvious by the impressions which are their results; conscience, as has been said, feels no remorse in consequence of dreams, but on the contrary reveries often furnish matters of reproach. The obvious reason is that in dreams the will is wholly powerless; in reveries it yields itself up.

Reveries, in proportion as they are profound, procure to our souls the same enjoyments of freedom—the temporary suppressions in idea of time, space, our bodies and death.

It is, in fact, in these very moments of emancipation, always instinctively and unconsciously desired that both the charm and the danger of reveries consist. Inasmuch as every thing is suspended, so is labour, duty, and progress.

Corporeal excitements lead to reveries—to mental excitements, and then the effects just indicated are reproduced. The various kinds of intoxication produced by the use of spirituous liquors and narcotics, throw the soul, with violence and disorder, into an analogous kind of independence. Another existence is substituted for ordinary life; and time, space, the body, and death always disappear. There have been known, however strange and frightful, unhappy persons inebriated near a corpse mistake it for a living being.

CHAP. XXVIII.

ECSTASY AND POESY.

The conditions of holy contemplation, of rapture, ecstasy, illumination, and enthusiasm belong to the same class of phenomena, these are simply ardent and profound reveries in which the soul directs its powers in their intensity to religious things; these are modes of being

for a season without and beyond the normal and universal conditions of our phase of progress; they are always, if we may so say, escapes of the soul from its present bondage, and in these intervals of irregular spiritual excitement time is no more, space has no extension (52), the body ceases to feel (53) and death to separate.

In all states of the soul, from the tranquil reverie of the idle, whom his indolence gradually leads to indulge in this condition, from the brutal insanity of intoxication from opium to the complete immobility of ecstatic contemplation, to the transports of the most exalted religious enthusiasm, in all these states of the soul there is a moment when the action of the will ceases. The flight is taken, and the soul darts onward till it reaches the object of its aim. In its phrenzy, it thus voluntarily places its moral power in a state of suspense; conscience, so to speak, is left behind; it cannot follow so quick, as to direct the activity of the soul; and it is in such moments of abandonment, that this activity by a single bound and without control reaches the point of heroism or crime; heroism, if the ecstatic direction has been good; crime, if the point of departure has been evil.

The precise moment at which in enthusiastic ecstasy and illumination, the moral power ceases; it is impossible to discover; but it exists, and it is not impossible to prove that, however rapidly the soul reaches this *sublime* condition, it never attains it, except by insensible degrees.

Human responsibility is in no respect compromised, and it furnishes no better justification for evil to say, I was in a state of ecstasy, than it does for inordinate passion to plead anger. The starting-point, the commencement, is always entirely under the control of the

moral principle — the action of the will; and it is every man's affair to take care where he goes.

It is very possible that men whose religious and political fanaticism has led them to be guilty of the most flagrant crimes, even to commit murder, may not have been conscious of what they did when raising the dagger to inflict the blow; but the blade was not whetted in an instant; and whilst preparing it for the work, they well knew for what end.

Whence it happens that these states of the soul, whether simple reveries or the most intense ecstasies, differ in this respect from dreams, and either may, or may not, be instrumental to progress. Activity may be manifested either in the good or evil alternative, either in drawing nearer to God, or withdrawing from him. The mind issues from such conditions either better or worse, and returns either with gain or loss to the ordinary means and duties of life.

We may be encouraged in a good work by suffering ourselves to fall into a delightful reverie upon the joys, the consolations, or the surprise, which will be its result; we are encouraged to evil by dreaming on its means and effects; who does not know how much enthusiasm contributes to religious progress (54), and how often it has made heroes, liberators, and martyrs; but who, alas! does not also know how often it has converted men into murderers and executioners.

All our tendencies may be raised to a state of ecstasy; but some reach this elevation more easily than others, and find themselves in a more congenial element. The order of ecstatic facility is sensitiveness, the affections, — religiousness.

The last is obviously that most favourable to the

extreme devolopment of the faculties of the soul and which maintains it for the longest time.

The understanding is the power least accessible to this influence; but when it succeeds in mounting to enthusiasm, the fruit which it produces is poetry; a consideration which explains the reason why true poets are so rare.

It must be, in fact, that the understanding to which time and space are necessary as the framework of thought, as natural conditions of progress, to which the body is necessary as an instrument of relations and study, and which is accustomed coolly to reflect upon death as a scientific and physiological necessity; it must be that the understanding should experience the greatest difficulty in attaining such a degree of enthusiasm as to involve forgetfulness of time and space, of body and death, and to be carried altogether out of its accustomed situation.

Poetry, then, is merely the expression of the understanding, become enthusiastic; whence it follows that poetry is the favourite language of religion.

There is another very curious relation between a state of sleep and that of rapture or enthusiasm, the contentment of our sensitive powers. As the soul is sometimes happy in dreams, so is it also sometimes happy in ecstasy.

This proves that ecstasy is always taken for progress by him who is under its influence.

NOTES TO BOOK II.

(1.) Space, extent, distance, do not exist for God. "Am I a God at hand, saith the Lord, and not a God afar off?" Jer. xxiii. 23.

(2.) Time does not exist for God, He "which is, which was, and which is to come," Rev. i. 4.; and to whom consequently these three divisions of existence are equal, equally present, equally known; while the creature knows not "what shall be on the morrow." James, iv. 14. "Are thy days as the days of man? are thy years as man's days?" Job, x. 5. "Mine age is as nothing before thee." Ps. xxxix. 5. The sense of this remarkable verse is, that the short life of man is to the Eternal Being as if it were not. After having given to Israel the magnificent definition of the Infinite Being, "I AM THAT I AM," Ex. iii. 14., it was worthy of Moses to teach, in the beautiful poem composed in his old age, that all length of time is in some manner annihilated before God: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. xc. 4.

This complete assimilation of two periods of duration which to us appear so unequal, implies the negation of time. The same thought is expressed by St. Paul: "God calleth those things which be not, as though they were;" Rom. iv. 17.; thus all the works of creation, all the works of God, successive to us, are simultaneous to Him.

Hence it results that all the texts containing the word or idea of foreknowledge: "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God; Acts, ii. 23.; "elect according to the foreknowledge of God the Father;" 1 Peter i. 2; or of predestination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son;" Rom. viii. 29; "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;" Eph. i. 5; all the texts which represent the new covenant and its grace as divine intentions pre-

viously decreed; "Who (Christ) verily was foreordained;" 1 Peter i. 20; "According as he hath chosen us in him before the foundation of the world," Eph. i. 4; "The eternal purpose which he purposed in Christ Jesus our Lord:" iii. 11; "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints;" Col. i. 26; "According to his own purpose and grace, which was given us in Christ Jesus before the world began;" 2 Tim. i. 9; "In hope of eternal life, which God, that cannot lie, promised before the world began," Titus, i. 2: all these, and similar expressions, which unite the ideas of God and time, are but human ideas applied to God, and add absolutely nothing to the mysteries of free will (see chap. xi.), and of the origin of evil (chap. xiii.). "Known unto God are all his works from the beginning of the world." Acts, xv. 18.

In accordance with this great principle that time, succession, does not exist for God; that to him all is simultaneous, we find the beautiful words of the sacred poet, which so well express the instantaneousness of divine knowledge: "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether;" Psalm cxxxix. 4; and of divine power: "He sendeth forth his commandment upon earth: his word runneth very swiftly" (it is instantly accomplished). cxlvii. 15.

Thus, divine activity has eternity for its field; but for ours, "Sufficient unto the day is the evil thereof." Matt. vi. 34. (See Book IV. Chap. XLIX. note 57.)

(3.) "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." Gen. ii. 16. This text is a permission to improve and cultivate nature: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Deut. iv. 19. "The Lord that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited." Isaiah, xlv. 18. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Psalm cxv. 16.

This right of employing all things for his own use is only one of the aspects of the superiority and domination of man (see Book I. Chap. v. note 19); and we know that the Hebrews, whose simple astronomy represented the earth as the centre of the universe, admitted the idea that the stars had been created for it. (See Book IV. Chap. XLVI. note 30.)

(4.) Revelation declares the fixity of the actual order of things in our planet. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. "He hath compassed the waters with bounds, until the day and night come to an end," (God hath traced in the heavens the bounds or the regular return of day and night). Job, xxvi. 10. "Who laid the foundations of the earth, that it should not be removed for ever." Psalm civ. 5.

(5.) "In the beginning God created the heaven and the earth," Gen. i. 1: the primordial creation of the universe. "The earth (our globe) was without form (without organised bodies) and void (without animated beings — chaos, or an intermediate epoch). And God said, Let there be light: and there was light." Gen. i. 3: the commencement of a new order of things, the preparation of our planet for a new phase of progress. The geological epochs succeeded each other; the human epoch was the last; man was the last, the crowning work of God's works of creation on the earth; and it is essential to remark here, that Moses nowhere assigns an age to the globe.

(6.) "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. ii. 8. "Garden of the Lord" was an expression applied to a delicious and fertile country, Gen. xiii. 10: and was an image which the prophets continued to employ; Isaiah, li. 3; Joel, ii. 3; Ezek. xxxvi. 35; Ezekiel even makes use of it to express the splendour and delights of Tyre. xxviii. 13. Hence the word *paradise*, a word whose etymology is doubtful, but its sense certain, signifies *garden*, and became a popular expression employed to designate heaven, the dwelling-place of angels, of just men, of happy spirits. Jesus, whose presence of mind was ever ready, even amidst the horrors of crucifixion, uses this term in addressing the repentant malefactor, doubtless a man of humble station, whom it was most fitting to address in the simplest language: "To-day shalt thou be with me in paradise." Luke, xxiii. 43.

(7.) The fall, related in Gen. iii. 1—6, brings into action, under the veil of an allegory, the three fundamental passions, the sources of all sin: the passion of independence; that is, the dislike to obey, the ardent desire to act according to the inclinations, and without control, the tendency to revolt: "Yea," said the serpent, "hath God said, Ye shall not eat of every tree of the garden:" the passion of pride; that is, the desire of change, of rising, of becoming greater, of arriving at something above what we are, what we have: "Ye shall be as gods, knowing good and

evil:" and the passion of sensuality, "the fleshly lusts" which, according to the energetic expression of the Gospel, "war against the soul;" 1 Peter, ii. 11; the tendency to all voluptuousness: "the tree was (appeared) good for food (and) pleasant to the eyes." He who does not recognise moral evil in this picture, is but ill acquainted with the world, and with his own heart. It is no longer doubted that this narrative is allegorical; and we go still farther, it was fitting that it should be so; an exact analysis of the passions was impossible in the new-born experience of the first ages, and with the scarcely formed idiom of the first men. Not one of us could succeed in relating, in a precise and positive manner, how evil commenced in his own heart; not one of us could give a circumstantial narrative of the first bad intentions, the first bad thoughts of his mind. It is with mankind in general as with every individual man; in order to relate the origin of evil it was necessary, not to seek out and collect individual anecdotes, but to present the fact in an emblematic picture, on which St. Paul has commented in words so simple, yet of such vast meaning: "by one man sin entered into the world." Rom. v. 12. Thenceforth commenced the struggle between evil and mankind, the war between "the seed of the serpent;" that is, the continuation, the imitation, the heirship of evil, of which the serpent is the emblem, and "the seed of the woman," that is, all generations of mankind. Gen. iii. 15. "For to will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. vii. 18, 19. "And these (the flesh and the spirit) are contrary the one to the other, so that ye cannot do the things that ye would." Gal. v. 17.

(8.) "By the offence of one judgment came upon all men to condemnation; . . . by one man's disobedience many were made sinners." Rom. v. 18, 19. "That which is born of the flesh is flesh." John, iii. 6. "Who can bring a clean thing out of an unclean? not one." Job, xiv. 4. "For in many things we offend all." James, iii. 2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John, i. 8.

What change then does this whole doctrine make in the system everywhere taught in the Bible, that each individual is alone responsible for himself? Absolutely none. We are all the children of sinners: this is our lot, and we suffer it in virtue of the law of hereditary reciprocity. We are sinners ourselves: this is our fault, and involves our responsibility; and in this there is no injustice, seeing that every thing will be weighed in the balance, the disadvantage of the fall of our forefathers in-

cluded. Such is the positive doctrine of St. Paul, who, after having said that by one man sin and death entered the world, and that death "passed upon all men," adds, "for that all have sinned." Rom. v. 12. It has been clearly proved that the Greek preposition must here be translated *for that*, or *because*, and not *in whom*, which would express no sense; for what is to sin in others? Man can only sin in himself: sin is either a subjective fact, or it is none.

(9.) "Thou shalt surely die." Gen. ii. 17. This passage is a denunciation against Adam of death as we know it, as the only and inevitable way of departure from the present life. The sense is: Thou shalt only be able to pass from thine earthly to thine immortal life through death. This view of the expression is confirmed by the fact that Adam and Eve were not struck with death immediately after their fall, which should have been the case were the apparent sense the true one. The question how man, if he had remained as God created him, if he had followed the path of progress in which he was originally placed, would have passed from this existence to the next is an idle one, because it contains nothing subjective. (See Book II., Chap. XXIII., note 29; and Chap. XXIV., note 37.)

Another idea, not less important, is explicitly contained in this denunciation of the death known to us, viz., that by going farther from God, by corrupting his higher nature, man had descended towards a lower nature, towards the existence of the brute creation. Adam had never witnessed the death of a man; he was only acquainted with the phenomena of death by that of the animals, whose skins were made use of for his first clothing, Gen. iii. 21; and to say to him "Thou shalt surely die," was to announce to him that the way of departure from this world had become common to him with the animals, whose master he was. The sentence of condemnation as regards this life is more explicit: to the woman it is said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee:" and to the man, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken." Gen. iii. 16—19. This entire phase of life, from birth to death, and the nature, which was destined to serve it, was at once condemned, or in other words vitiated. The images in this narrative are borrowed from agricultural life, and the "curse of the ground"

expresses the idea of a comparative sterility, and a laborious cultivation. The emblematic language is not inconsistent, and as agriculture here expresses the whole of human activity, so the fertility of the soil represents the whole culture and improvement of nature, everywhere become difficult and laborious to fallen man.

Two very remarkable circumstances still remain to be noticed, the divine sentence pronounced upon the two sexes, different during their lives, but similar as regards their deaths; because the destiny of their lives differed, but their deaths could not be otherwise than the same.

And lastly, the relations of the two sexes experienced some change: before the invasion of evil, all was love; after it, love still remained, but there was rule on one part, and subjection on the other.

(10.) The accidents of physical evil, infinitely varied from the commencement of this life till its termination, strike indiscriminately: "Many are the afflictions of the righteous." Psalm xxxiv. 19. "All things come alike to all." Ecc. ix. 2. "Wherefore is light given to him that is in misery, and life unto the bitter in soul?" Job. iii. 20. Jesus says to his disciples, "Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" Luke, xiii. 4; and when the apostles ask him, "Master, who did sin, this man, or his parents, that he was born blind?" he replies, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." John, ix. 3. Again, God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45.

The varieties of death, like those of life, are ruled by this principle, that physical evil strikes indiscriminately—not as a punishment, but as a trial, as a heritage—the good and the wicked, and on the last day of an earthly pilgrimage as on the others. It may sometimes happen "that there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous." Ecc. viii. 14. "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." vii. 15.

(11.) Isaiah makes the astonished witnesses of the fall of Nebuchadnezzar exclaim, "Is this the man that made the world as a wilderness?" Isaiah, xiv. 16, 17.

(12.) It is the righteous whom the Psalmist compares to palm

trees, to cedars flourishing in "the courts of God," and bringing "forth fruit in old age." Psalm xcii. 14.

(13.) A powerful and mysterious analogy indicates the bond of connection between moral and physical evil: although the ills and accidents of the present life fall indiscriminately on the righteous and on the froward, yet it is indisputable that physical evil often furnishes divine justice with direct chastisements with which to punish sinners: it is indisputable that intemperance, dissoluteness, slothfulness, and sometimes anger, produce their own punishments: it is indisputable that, in virtue of the law of social compact, these effects are sometimes hereditary in a sad degree. But more than this: as soon as theocracy appears, physical evil immediately appears also, as the regular instrument of its vengeance, and it is very remarkable that this observation is verified, not only in every page of the Old Testament, especially after the time of Abraham, but during the short duration of the Christian theocracy, during the period of inspiration, when Christianity was founded. This is true of diseases, mortal or otherwise, of mourning and death. St. Paul, after reproaching the Corinthians with their profanation of the Lord's Supper, adds: "For this cause many are weak and sickly among you, and many sleep" (are dead), 1 Cor. xi. 30; and of the Jezebel of Thyatira it is said: "I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation . . . and I will kill her children with death." Rev. ii. 21—23.

Physical evils could not thus be dispensed and divided into theocratic views, except trials of all sorts, persecutions included, were comprehended under the same rule: and St. Peter says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Peter, iv. 17. (See Book IV. Chap. I. and the notes.)

(14.) "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted (recompensed)? and if thou doest not well, sin lieth at the door." Gen. iv. 6, 7. . . . "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

(15.) The unlimited and indefinite progression of evil is clearly indicated in the gloomy images of this parable: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he

findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven (several) other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." It is evident that an increase of iniquity, and not of misfortunes, is here spoken of, for Jesus adds: "Even so shall it be also unto this wicked generation." Matt. xii. 43. 45. The whole connection of ideas confirms this sense. Jesus has just been reproaching the Jews for exacting a miracle from him before they would believe, and the strength of the censure contained in the parable lies in this idea: should I work a miracle in order to make you have faith in me, in order to expel the demon of incredulity from your hearts, it would return to them by some other way, and you would be worse than before.

The progression of misfortune follows that of sin: "Sin no more," said Jesus to the impotent man of Bethesda, "lest a worse thing come unto thee." John, v. 14. (On the progression of good, see Book I. Chap. xv. note 57.)

(16.) Christ is represented, in the figurative language of the Gospel, as a human magistrate: "we shall all stand before the judgment-seat of Christ;" Rom. xiv. 10; 2 Cor. v. 10; where "we have an Advocate with the father;" 1 John, ii. 1; "as a *king* upon his throne;" Matt. xxv. 40; as the *judge* of the games of the circus, awarding the crown from the extremity of the arena: "... a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 8.

(17.) The wicked man, by the nature of things, is often punished in this world, and inevitably in the next: "The wicked travaileth with pain all his days." Job, xv. 20. "For the work of a man shall he render unto him, and cause every man to find according to his ways." Job, xxxiv. 11. "Thus God rendered the wickedness of Abimelech ... and all the evil of the men of Shechem did God render upon their heads." Judg. ix. 56, 57. "They (the wicked) lay wait for their own blood." Prov. i. 18. "The way of the wicked is as darkness: they know not at what they stumble." Prov. iv. 19. "The wicked worketh a deceitful work" (a work which deceives himself). Prov. xi. 18. "Pride goeth before destruction." Prov. xvi. 18. "There is no peace, saith the Lord, unto the wicked." Isaiah, xlviii. 22; lvii. 21. "They have rewarded evil unto themselves." iii. 9. "But every one shall die for his own iniquity." Jer. xxxi. 30. "The soul that sinneth, it shall die." Ezek. xviii. 4.

Death is regulated by God on the same system; it serves, according to the age and circumstances in which it occurs, as a

punishment, — of this the examples are so numerous that no one can doubt the fact, — or as a reward. This dispensation appears more extraordinary, and yet it is not so; the examples of it are not, perhaps, less striking, but more rare, because it is especially as a deliverance from disasters about to fall on a family, or on a nation, that a death, sometimes even premature in the eyes of the world, is a reward and a grace. Of the eldest son of the impious Jeroboam, otherwise unknown, it is said: "for he only of Jeroboam shall come to the grave, because in him there is found some good thing." 1 Kings, xiv. 13. To the pious Josiah it is said: "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring on this place." 2 Kings, xxii. 20. Isaiah complains that in his days the example of these deaths was entirely lost on a perverse generation: "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isaiah, lvii. 1. Yet, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. viii. 11. But, "there shall be a resurrection of the dead, both of the just and unjust." Acts, xxiv. 15. And then, as "God is not mocked . . . whatsoever a man soweth, that shall he also reap." Gal. vi. 7. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6. And our trespasses will be forgiven as we "forgive men their trespasses." Matt. vi. 12. 14, 15. "And let us not be weary in well doing, for in due season we shall reap." Gal. vi. 9.

(18.) The Psalmist says: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Psalm xviii. 25, 26. "Surely he scorneth the scorners; but he giveth grace unto the lowly." Prov. iii. 34.

(19.) It is by the care which God takes to leave to good and evil their legitimate consequences that "our unrighteousness (injustice) commends the righteousness (justice) of God," Rom. iii. 5.

(20.) Christ himself only considers his life as the time allotted for his work: "I must work the works of him that sent me while it is day: the night cometh, when no man can work;" John, ix. 4; and as the "twelve hours in the day," in which a man should walk." xi. 9. "The night," in this passage, as in numerous others to be found in ancient authors, sacred and pro-

fane, is an image of death. Christ's idea is, therefore, clear: there is a task given, and a time in which to perform it: this time once expired, no man can work; no man can do, after the hour of labour is past, what he should have done while it was passing.

(21.) The existence of the child is without responsibility. " . . . Your children," said Moses, " which in that day had no knowledge between good and evil," Deut. i. 39. " . . . before the child shall know to refuse the evil, and choose the good." Isaiah, vii. 16. And Jesus himself, while blessing the children who were brought to him, declared their perfect innocence: " Suffer little children, and forbid them not, to come unto me; for of such (of those who resemble them) is the kingdom of heaven." Matt. xix. 14; Mark, x. 14; Luke, xviii. 16. It is worthy of remark that the first two Evangelists make use in this passage of a Greek word of very extended signification, which embraces the whole period of adolescence; while St. Luke employs a term especially designating childhood: hence we may reasonably conclude that the precise period when responsibility commences is by no means fixed. It doubtless varies according to individual character, and God alone is the judge.

(22.) " . . . Let them (children) learn first to show piety at home, and to requite their parents." 1 Tim. v. 4. In this simple and energetic expression *requite*, the whole law of reciprocity is contained; here the social compact is ascending. Again, St. Paul says: " for the children ought not to lay up for the parents, but the parents for the children;" 2 Cor. xii. 14: here it is descending.

(23.) The most affecting and instructive example of the lesson to be derived from the death of a child is that of David, who weeps and prays while his child still retains life, but rises in all his firmness and dignity, when, on the seventh day, death has struck the fatal blow. " Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. xii.

20—23. This salutary resignation of the Hebrew monarch is the more worthy of admiration, as to lose children in infancy was considered among the Hebrews one of the most terrible visitations of Providence. Isaiah, in tracing the picture of an era of prosperity, reckons among the most precious blessings of this happy time, that "there shall be no more thence an infant of days (an infant which shall live but a few days)." Isaiah, lxv. 20.

(24.) The death of the child of David and Bathsheba, announced by the prophet Nathan, 2 Sam. xii. 14., affords a proof of the fact, that death may be a chastisement to the parents, and a deliverance to the child: God punishes the guilty monarch by this sorrow and mourning, which tears his soul, and delivers the child, much to be pitied, from the burden of life, whose joys would have been poisoned and its duties made heavier by the shame of his birth.

Christ's benediction upon children, already quoted, evidently implies a future development; and the same conclusion may be deduced from the lesson of humility which he gives to his apostles when, placing a child in the midst of them, and taking it in his arms, he says to them: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii. 3—4; Mark, ix. 36; Luke, ix. 47. For children then, above all, it is true, that "the day of death is better than the day of birth." Eccl. vii. 8.

(25.) All the traits, all the images used to described death in the sacred writings, confirm the definition which we have given of it: "The maid is not dead, but sleepeth." Matt. ix. 24. "Our friend Lazarus sleepeth." John, xi. 11. . . . "His hour was come that he should depart out of this world unto the Father . . . John, xiii. 1. "Father, into thy hands I commend my spirit." Luke, xxiii. 46. "Lord Jesus, receive my spirit." Acts, vii. 59. "For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1. "The redemption of our body." Rom. viii. 2, 3. "The day of Redemption." Eph. iv. 30. . . . "Having a desire to depart, and to be with Christ." Phil. i. 23; 2 Tim. iv. 6. "I have finished my course." iv. 7. . . . "A rest to the people of God." Heb. iv. 9. . . . "that they may rest from their labours." Rev. xiv. 13. Again, under the Gospel dispensation. "To die is gain for the Christian," Phil. i. 21; and Christ came to deliver "them who through fear of death were all their lifetime subject to

bondage." Heb. ii. 15. It is evidently in this sense that Christ "hath abolished death, and hath brought life and immortality to light." 2 Tim. i. 10.

(26.) . . . "That mortality might be swallowed up of life." 2 Cor. v. 4. "For in the resurrection they neither marry, nor are given in marriage," Matt. xxii. 30.; Mark, xii. 25.; Luke, xx. 35. that is, relations will be changed. "Meats for the belly, and the belly for meats: but God shall destroy both it and them," 1 Cor. vi. 13; that is to say, the conditions of existence will be altered; and St. Paul sums up this last idea in these positive terms: "Now this I say, brethren, that flesh and blood (that is, the present body) cannot inherit the kingdom of God; neither doth corruption inherit incorruption." xv. 50.

(27.) To die is only, according to an image of St. Paul's, to "come unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

(28.) That other paths might have been opened by which mankind might reach the phase of progress next above the one in which it now exists, we may reasonably conclude from the examples of Enoch, Gen. v. 24., and of Elijah, 2 Kings, ii. 11; according to the expression in the Epistle to the Hebrews, this was not to *see,* or taste, *death,* and yet to quit this world." Heb. xi. 5.

(29.) "The sting of death is sin," 1 Cor. xv. 56; without sin, then, there would have been death, but death without a sting.

(30.) Of progress in a future life, St. Paul says: . . . . "having a desire to depart, and to be with Christ, which is far better." Phil. i. 23: of physical development: "it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body (like those of the brute creation), it is raised a spiritual body, like those of the angels." 1 Cor. xv. 42—44. "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 21.

(31.) The Gospel furnishes positive proofs against the ancient and vulgar error of an intermediate state between life and immortality, although the language of the sacred authors is often in conformity with it: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living, and all live unto him." Matt. xxii. 32; Mark, xii. 26, 27: Luke, xx. 37, 38. These patriarchs, and "all the prophets,"

are "in the kingdom of God." Luke, xiii. 28. Lazarus is "carried by angels into Abraham's bosom," that is, into a blissful future life. Luke, xvi. 22. Moses and Elias, on Mount Tabor with Christ, who then for a moment appeared on earth such as he always is in heaven, are in the full plenitude of celestial, intellectual, affectionate and religious life, since they "spake of his decease which he should accomplish at Jerusalem." Luke, ix. 30, 31. When Martha says to Jesus: "I know that he shall rise again in the resurrection at the last day, he does not require her to fix her hopes on so distant a period, but replies, "He that believeth in me, though he were dead, yet shall he live." John, xi. 24, 25. Jesus promises to his disciples that he will prepare a place for them, and that he will afterwards receive them unto himself, "that where I am, there ye may be also." John, xiv. 3. And, lastly, the question is completely decided by Christ's reply to the repentant malefactor, "To-day shalt thou be with me in paradise." Luke, xxiii. 43.

When St. Paul desires "to be clothed upon with our house which is from heaven," 2 Cor. v. 2; when he is "willing rather to be absent from the body, and to be present with the Lord," v. 8; when he declares that "to be with Christ is far better" than "to abide in the flesh," Philip. i. 23; these desires and aspirations have no meaning if the apostle only alludes to falling asleep in the tomb. We read in the epistle to the Hebrews, "And as it is appointed unto men once to die, but after this the judgment." Heb. ix. 27.

To all those, then, who weep on the tombs of friends, we may say, as the angels to the women, "Why seek ye the living among the dead? Luke, xxiv. 5.

The testimony of the Gospel against the theory of an intermediate state is the more remarkable, as we find this theory adopted as a popular opinion among the Hebrews from the earliest times, and as the language of the Old Testament is every where in conformity with it. This question must, therefore, be counted among those reserved, if we may thus speak, by inspiration for the Gospel. The origin of this idea, common for the most part to the early nations, and especially prevalent in Egypt, is not known: the most probable solution is to regard it as one of those unsuccessful, but very natural efforts of the human mind to believe in an immortality in spite of death, and to explain to itself the phenomena of the passage from the one to the other. The Hebrews thought that, after death, the body descended to the grave, and the soul (which they represented as a purer material essence) entered a kind of subterraneous abyss, the place of so-

journ of shades, manes, souls. Our language does not, like the ancient languages, furnish us with terms to express this last idea; and the translators of the Bible have rendered the Hebrew word *tomb* or *sepulchre*, sometimes *grave*, and sometimes *abyss*, or *gulf*. That a distinction ought to be made between the *kever*, the receptacle of bodies, and the *scheol*, the prison of souls, is a fact which the slightest comparison of texts will prove beyond a doubt. The expression, so common in Genesis, "to be gathered to his people, otherwise, to be reunited to his ancestors, Gen. xxv. 8—17; xxxv. 29; xlix. 29; Deut. xxxii. 50; Numb. xx. 24, is explained by the other term, "to go down to the grave" (scheol) Gen. xxxvii. 35; xlii. 38; xliv. 29—31.

Two simple remarks will suffice clearly to demonstrate the difference between the sepulchre and the *scheol*, or place of sojourn of souls. 1. Jacob dies: the embalment lasts forty days; the Egyptian time of mourning, seventy days; the body is carried into Canaan, and buried in a tomb in the cave of Machpelah: but Jacob, according to Genesis, is "gathered to his people" on the very day of his death. Gen. xlix. 33. 2. The following observation, which we owe to a celebrated critic, is as striking as it is ingenious: it is never said of animals that they "go down to the grave" (scheol): this expression is only employed in reference to men.

It may be easily conceived that this system opened a vast field to poetry; and, indeed, we must almost always understand the allusions of the sacred authors to this kingdom of the dead in a poetic sense. Two passages will suffice to show how strong a hold and influence poetry had on this subject. Job, when replying to Bildad, and describing the divine power, says: "Dead things are formed from under the waters, and the inhabitants thereof (more exactly, the shades retire in terror before God, they who dwell by the subterranean rivers). Job, xxvi. 5. This passage is undoubtedly the oldest known image of an Acheron. Secondly, in the discourse pronounced by the divine voice, it is demanded of the patriarch whether he has penetrated into the abyss of the sea, whether he has seen in these depths "the gates of death (of the sojourn of spirits) opened." xxxviii. 17.

Some uncertainty attaches to the ideas which the Jews entertained regarding the situation of the souls in their subterranean dwelling-place. The good and the bad were assembled there together, and thus far is certain, that to be engulfed alive in the *scheol* was considered as an extraordinary and terrible punishment; it was that of Korah, Dathan, and Abiram. Numb. xvi. 30—33. This place of sojourn is represented as an abode of

obscurity, of silence, of sleep, of inactivity. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. xxxi. 16; Job, iii. 13. Before I go whence I shall not return, even to the land of darkness, and the shadow of death." Job, x. 21. "For in death there is no remembrance of thee: in the grave (scheol) who shall give thee thanks?" Ps. vi. 5; lxxxviii. 11, 12; cxv. 17; Isaiah, xxxviii. 18. . . . "There is no work, nor device, nor knowledge, nor wisdom, in the grave (scheol), whither thou goest." Ecc. ix. 10. Kings and subjects, great and small, come to take their places there; and one of the most sublime passages of Isaiah represents the arrival of Nebuchadnezzar in the kingdom of shades. "Hell (scheol) from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy vials. . . How art thou fallen from heaven, O Lucifer, son of the morning!" Isaiah, xiv. 9—12. No allusion is made, in any part of the Old Testament, to a judgment before entering the *scheol*, nor to any fixed time for quitting this sojourn of the dead. It is worthy of remark, however, that Ecclesiastes, who speaks of the dwelling-place of souls as of an abode of inactivity, says in another passage that "the spirit shall return unto God who gave it, Ecc. xii. 7; and that "God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil." xii. 14. We see elsewhere that the Jews believed in an end of the world. (See Chap. xxiv. note 33.)

We must conclude, therefore, that God allowed the Jews, during the dispensation of the old covenant, to form and entertain the only ideas of a future life which were then possible: which were proportioned to the degree of their intellectual and religious development. These ideas gradually conducted them to that of a general resurrection and last judgment, which they had adopted even before the Gospel dispensation. "I know," said Martha to our Lord, "that he shall rise again in the resurrection at the last day." John, xi. 24. If we examine the subject, we find no nation at that period more advanced: it was for the Redeemer to bring "life and immortality to light." 2 Tim. i. 10.

The only passage in the New Testament which appears to recal the ancient idea of a *scheol*, is the following: "That at the name of Jesus every knee should bow, of things in heaven, and

things in earth, and things under the earth." Phil. ii. 10. But certainly the most probable interpretation of this passsage of St. Paul's is to regard it as a rapid periphrase by which the apostle designates the angels, the living, and the dead.

(32.) True disciples "die in faith," Heb., xi. 13; the wicked and unbelievers "in their sins," John, viii. 21—24; and their end is "according to their works." 2 Cor. xi. 15.

(33.) The sacred writers of the Old Testament most frequently take the doctrine of the end of the world in a poetic sense: sometimes the duration of the world expresses, in their writings, the idea of an indefinite duration: "They (the just) shall fear thee as long as the sun and moon endure, throughout all generations. . . . "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Ps. lxxii. 5—7. It (the throne of David) shall be established for ever as the moon, and as a faithful witness in heaven" (which shall be a faithful witness in heaven of this promise). lxxxix. 37. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jer., xxxi. 35, 36. "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant. xxxiii. 20, 21.

Sometimes the age or destruction of the world is placed in strong contrast with the immutability and eternity of God: "They (the heavens and the earth) shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Ps. cii. 26, 27.

The ancient Hebrews believed, however, in an end of the world: "Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job, xiv. 12. "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." Isaiah, ii. 6.

(34.) After the lesson of humility which Christ inculcated on his apostles, saying to them: "It is not for you to know the times or the seasons, which the Father hath put in his own power," Acts, i. 7, who can be surprised that of the end of the

world he said: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. xxiv. 36; Mark, xiii. 32.

(35.) "Thou hast put all things in subjection under his (man's) feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now, notwithstanding this promise, we see not yet all things put under him in fact." Heb. ii. 8. The idea of possible progress completely accomplished is clearly expressed by St. Paul: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down (annihilated) all rule, and all authority and power" (contrary to his). 1 Cor. xv. 24.

(36.) "The last enemy that shall be destroyed is death." 1 Cor. xv. 26.

(37.) "Behold," says St. Paul, "I show you a mystery; we shall not all sleep, but we shall all be changed . . . the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. The same conclusion may be deduced from the passages where Christ is called "the judge of quick and dead," connecting them with the idea of the last judgment. Acts, x. 42; 2 Tim. iv. 1; 1 Peter, iv. 5.

(38.) We may justly infer from the different traits presented by the various prophecies of these events contained in the sacred writings, that this change, or renewal, will be unaccompanied with pain: the change will be effected, according to St. Paul, "in a moment, in the twinkling of an eye." 1 Cor. xv. 52. The apostle also promises the same "crown of righteousness" for which he hopes, to "all them also that love his appearing." 2 Tim. iv. 8. But, on the other hand, the last generations will enjoy no privilege in the celestial life: . . . "we which are alive and remain unto the coming of the Lord shall not prevent (have precedence of) them which are asleep," 1 Thes. iv. 15; that is, our condition will not be better, higher, or happier.

(See on the epoch of the end of the world, and on the advent of Christ, Book VI. Chap. LXXV. note 91.)

(39.) "If ye, then, being evil (it is evident that this idea is here taken in a relative sense), know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke, xi. 13. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James, i. 5.

The apostles possessed the same certainty of being heard and answered in every thing relating to their ministry: "Verily, I say

unto you, whatsoever ye shall ask the Father in my name, he will give it you." John, xvi. 23.

(40.) "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Matt. vi. 7. It is to such acts of worship, to such habits of prayer, that the words of the prophets are applicable: . . . "this people draw near me with their mouth and with their lips do honour me, but have removed their heart far from me." Isaiah, xxix. 13. "Thou art near in their mouth, and far from their reins" (from their hearts), Jer. xii. 2.

(41.) The length of prayers is indicated by Christ himself as one of the characteristic signs of hypocrisy; Woe unto you, Scribes and Pharisees, hypocrites . . . who for a pretence make long prayers." Matt. xxiii. 14; Mark, xii. 40; Luke, xx. 47.

(See on the Lord's Prayer, Book VI. Chap. LXVI. note 36.)

(42.) The prayer of Jesus, during the night at Gethsemane, quoted in the text, is, in some manner, a Divine guarantee of this definition; it is admirably commented upon in the Epistle to the Hebrews: Jesus, "who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." Heb. v. 7. His prayer was answered; not by the granting of the petition, but by the reconcilement of the will; not, if we may thus express ourselves, by the acquiescence of God with Christ, but of Christ with God. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." 1 John, v. 14. "Making request (if by any means, now at length, I might have a prosperous journey by the will of God) to come unto you." Rom. i. 10. These passages explain in what sense and how we should "pray without ceasing;" 1 Thes. v. 27; that is, at all times, "in every thing;" Philip. iv. 6; as St. Paul desires us to do, not with the lips but with the heart. Is there a moment of our existence in which our will ought not to make an effort to reconcile itself with the will of God? St. Paul confirms this theory of prayer, when he shows how the spirit of God comes to aid our spirits in prayer: . . . "we know not what we should pray for as we ought; but the spirit itself (the spirit of God) maketh intercession for us as with groanings which cannot be uttered" (that is, forms fervent prayers in our minds); and "He that searcheth the hearts knoweth what is the mind of the spirit (the Christian spirit), because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27.

This definition also explains how, before God, prayers and

good works are assimilated, because they are of the same nature and of the same value; to Cornelius it is said, "Thy prayers and thine alms are come up for a memorial before God." Acts, x. 4.

Lastly, the principle of the accordance of the Divine and human will in prayer, is explicitly contained in that part of the Lord's Prayer which relates to the pardon of trespasses: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 14, 15. Accordance is here enjoined as a condition of the success of prayer.

The efficiency, the sanctity of the prayers of Jesus Christ himself, arose from the perfect accordance of his will with that of his heavenly Father, which gives to every Christian confidence to say to him, like Martha, "I know that whatsoever thou wilt ask of God, God will give it thee;" John, xi. 22; and the imperfection of our will compared with the perfect will of God, explains how the Lord "is able to do exceeding abundantly above all that we ask or think." Eph. iii. 20.

(43.) "The effectual fervent prayer of a righteous man availeth much," James, v. 16, especially in afflictions; "Is any among you afflicted? let him pray." v. 13.

(44.) If the aim and effect of prayer is to bring our will into harmony with that of God, it follows that prayer made for an unworthy object is necessarily illusory and unfruitful: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James, iv. 3.

(45.) Jesus, even in his most general prayer, said: "I pray not for the world." John, xvii. 9.

(46.) "I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 19, 20. "Now I beseech you, brethren, . . . that ye strive together with me in your prayers to God for me." Rom. xv. 30. "Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many in our behalf." 2 Cor. i. 11.

(47.) "Naked came I out of my mother's womb, and naked shall I return thither." Job. i. 21. "For we brought nothing into this world, and it is certain we can carry nothing out."

1 Tim. vi. 7. "What hast thou that thou didst not receive?" 1 Cor. iv. 7. "Or who hath first given to him (to God), and it shall be recompensed unto him again?" Rom. xi. 35. "Can a man be profitable unto God?" Job, xxii. 2. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James, i. 17.

(48.) A doubt has been raised whether the words of Eli, the priest, "It is the Lord; let him do what seemeth him good, 1 Sam. iii. 18, expressed a prayer of resignation, or were the accents of despair, bowing beneath an irresistible power.

(49.) God said to Solomon: "Ask what I shall give thee." 1 Kings, iii. 5; 2 Chron. i. 7. Who shall explain how God, always the Infinite Being, arranged his providence so as to make it accord with the wish, whatever it might be, of Solomon, always a free agent? (See Book V. Chap. LIII. note 13.)

(50.) "And the multitude of all the nations that fight against Ariel (Jerusalem, Isaiah, xxix. 1.), even all that fight against her and her munition, and that distress her, shall be as the dream of a night-vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." . . . Isaiah, xxix. 8. This passage, the image contained in which is often found in the Greek and Latin epics, is one of those most admired in Isaiah by the Orientalists; it compares the disappointment of Sennacherib and his army who thought themselves certain of taking and destroying Jerusalem, to the illusion of a man hungry and thirsty, who, in his dreams, fancies he is appeasing his hunger and thirst; and experiences, on awaking, the same wants as before his sleep. (See Book IV. Chap. XLIV. note 20.)

(51.) "For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words, or of religious vows." Eccl. v. 3. The sense of this expression is not merely *words*, but *religious promises*, and the comparison, familiar to the Eastern poets, between dreams and imprudent and multiplied vows, implies that these vows melt away like the dreams of a disturbed night.

(52.) In the curious visions by which Ezekiel is commissioned to explain to his companions in captivity the divine judgments of the ruin of Judah, and the taking of Jerusalem (Ezek. iv. 4—8; viii. 11; xi. 3, and following), an evident abstraction of space and time is made, whatever sense we attach to the two symbolic slumbers, which all the researches and studies of criticism have

not yet been able to explain and bring into accordance with the facts.

(53.) "I knew a man in Christ," says St. Paul, thus speaking through humility of himself, "about fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven," (that is, to the highest heaven, according to the Jewish ideas). "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words." 2 Cor. xii. 2—4. From this absence of the body, if we may so speak, from this momentary suspension of the functions of the senses, it results that the impressions which still *seem* to proceed from their action during the ecstasy, if it is complete, or do in effect proceed from it, if the senses have any share in the ecstasy, vary and succeed each other with wonderful rapidity, sometimes indistinct, sometimes distinct; thus, in the celebrated vision of Eliphaz: "Fear came upon me, and trembling, which made all my bones to shake. Then a spirit (an impetuous wind) passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying" . . . . . etc. Job, iv. 14—16.

The power which the soul exercises over the body and the senses in moments of ecstasy and enthusiasm is well known, by innumerable examples, and has been manifested in all times. The Scriptures present a striking example of it in one part of the life of Elijah. After his admirable prayer, after the consuming of the sacrifice on Mount Carmel by fire from heaven, after the cessation of the drought which he had predicted, Elijah hopes that Ahab will declare against idolatry, and that the true religion will again flourish; it was of extreme importance not to leave the weak monarch to himself, for the adroit and impious Jezebel was awaiting him; Elijah therefore leaves Mount Carmel with Ahab; and the prophet whose voice had just opened the skies and brought down the rain, runs like a hireling before the king's chariot: the distance was about ten leagues: "And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." 1 Kings, xviii. 46. (See Book IV. Chap. XLIV. note 21.)

(54.) Jesus, explaining to his apostles the glory of John the Baptist, says to them, that since his preaching, "the kingdom of heaven suffereth violence, and the violent take it by force;" Matt. xi. 12; that is to say, that zeal, religious enthusiasm are aroused.

It is to the effect of a sacred enthusiasm that the apostles attribute the expulsion from the temple of the traders, whom Jesus, armed in sign of contempt, with "a scourge of small cords," drove out before him: And his disciples remembered that it was written, "the zeal of thine house hath eaten me up." John, ii. 17.; Ps. lxix. 9. The vivid apostrophe with which Stephen interrupts his discourse, and the calm infused into his soul by the sight of "the glory of God, and Jesus standing on the right hand of God," Acts, vii. 51—55, are also the effects of an ecstasy, a transport of enthusiasm: from it Stephen derived the firmness with which he suffered martyrdom.

BOOK III.

PROBLEM OF REDEMPTION.

Ἔδει τὸν μεσίτην Θεοῦ καὶ ἀνθρώπων διὰ ἰδίας πρὸς ἑκατέρους οἰκειότητος εἰς φιλίαν καὶ ὁμόνοιαν τοὺς ἀμφοτέρους συναγάγειν, καὶ Θεῷ μὲν παραστῆσαι τὸν ἄνθρωπον ἀνθρώπους δὲ γνωρίσαι τὸν Θεόν. — IRENÆUS, *Adv. Hæres.* III. xviii.. 7.

Mutila esset redemptio nisi per continuos progressus ad ultimam usque salutis metam nos perduceret. — CALVIN. *Inst. Chris. Rel.* Book II. ch. xvi.

CHAP. XXIX.

MAN OUT OF HIS SPHERE.

It is extremely curious that the condition of sleep and that of ecstasy are the only ones, in which the active principle satisfying itself leads to the full contentment of our sensitive powers. Except in the case of these two conditions of the soul, our tendencies are never in a state of equilibrium with the resources at their disposal. As intellectual and moral beings, possessed of affections, sensitiveness, and religious aspirations, our ambition, in the ordinary condition of our minds, always far outruns our energies.

The fable of Tantalus is the history of the human race.

This disproportion between activity and the object of activity, this ardour of the tendencies and their powerlessness to satisfy themselves, is a proof of the fact, that mankind has halted and drawn back on the path

of progress; that man bears less resemblance to God than he should.

This thorough, personal, *subjective* powerlessness is found in all our tendencies without exception; for when a progressive being once fails, he fails and draws back completely.

Who has succeeded in attaining unto perfection, in loving, enjoying, adoring as much as he could wish? who has not felt that it is impossible for him to seize on a suitable share of these glories, these joys, these perfections? Experience will answer. (1)

Whence it follows that the whole human species is displaced, degraded from its rank, diverted from its progress, and fallen behind on the path; man is beneath himself. (2)

Frequently he is sensible of it; when he knows it not, he feels it.

The universal traditions of the human race are in perfect accordance with the discoveries of individual experience, with these data of human nature; traditions extend backward even to a state of innocence, a paradise, an age of gold; all traditions affirm the existence of such a condition, and allege that moral evil and physical evil only took their origin in the second page of our history. It would be impossible to conceive the universality of this recollection, unless it was based upon a reality. Memory cannot be credulous, like hope, in a case in which the sensitive powers of our nature are in question. Had man foreseen a terrestrial paradise which he supposed to lie in the future, it would have been quite in accordance with the superstitious ardour which he has always manifested to discover it, to hasten towards it, and to promise himself success; the annoyances of the present easily lead to the embellishment of

the future: the most mephitic waters reflect the most variegated colours, and it is only in the barren and arid desert, that the *mirage* is exhibited. But, that man should remember a terrestrial paradise which he supposes to have existed in the past, that, in the depth of his misery, he should have believed himself to be an heir deprived of his inheritance, seems impossible; it is impossible that his credulity should have extended to this retrospective point; whereas, on the contrary, it is perfectly natural for the prodigal son to have remembered his father's house.

CHAP. XXX.

SOLUTION OF THE PROBLEM OF REDEMPTION.

Hitherto our system of theology, guided by the study of *being in itself*, and without, for a moment, letting go the unwound but certain thread which follows all the windings of the labyrinth, has fully explained to us man and his tendencies, language and its wonders, God and his relations; — the creation and its end, progress and its phases, activity and its alternatives; — time, space, nature, cosmogony, chaos, innocence, and fall; — birth, life, death, and resurrection; moral evil, physical evil, the end of the world, sleep and its phenomena, and the different states of ecstasy; — our system of theology, by revealing man to himself, reveals every thing, and, from the preceding principles, taken as a whole, it deduces without difficulty the notion of a redemption.

First of all, how does this exalted and holy word spring from the midst of our researches? How does this idea come to present itself at this point in the elimination of our theory?

Because, as it is natural to a patient to seek for a remedy — for a slave to aspire after liberty, so it is natural for a being endowed with the faculties which man possesses to turn his thoughts upon himself, in order to require from his own faculties some account of their deficiency of power; in a word, man in his fall seeks to raise himself up, and looks for a support on which he may lean: this support is a redemption.

Of his fall man is naturally warned by the disproportion between his faculties and their end, by their want of power to realise their aspirations, by all that he sees, by that in which he feels himself wanting, and the impossibility of acquiring it, of which he is sensible.

The word redemption is, therefore, natural: it is merely the cry of the captive lifting up his chains, and seeking for a link where he may break them.

That man alone may hesitate to pronounce the word, and has a right to feel himself a stranger to the idea, who feels and declares himself perfectly satisfied with this world, with death, and with himself, who wishes for nothing more, nothing better, nothing different.

What, then, according to all these principles, is a redemption? Two of the facts already established furnish the answer.

The activity of every progressive creature is continuous.

Activity has only two alternatives to follow, that of retiring further from, and that of drawing nearer to, God; —

Whence it follows, that perdition is merely a continually increasing departure from God; —

Whence it follows that a redemption consists in an arrest of this progressive declension of a class of beings on the downward path, and a means given to enable

them to resume an upward career towards the Supreme. (3)

A Redeemer is a *Stator* on the way of Evil.

Blessing immense! as we have seen that Eternity depends upon it; for the two alternatives are equally indefinite, without barrier or bounds; it is possible to go on always, always retiring from God.

Blessing immense! since the existing powerlessness of our tendencies to satisfy their aspirations sufficiently proves that the means of this return are beyond our reach, and that of ourselves and by our own power, we could not sufficiently return towards God.

Blessing immense! because from its very nature it is a free gift. To assume that the Creator is bound to grant a redemption to his creatures, is to assume that creation was defective and badly executed. By the very nature of things a redemption is a supplementary means granted to activity, to lead it, to maintain it on the path towards God, during a phase of progress. A supplementary means is not, however, a thing which can be *required*, as if the means originally given were insufficient: redemption, therefore, is a free gift. (4)

Blessing immense! because, finally, it is necessarily general and common to the whole species of progressive beings comprehended in the phase of progress, which obtains it. (5)

The universality of human redemption is a necessary consequence of the unity of the race. As a single fall suffices to drag downward a whole species living in social union, a single redemption raises it again. Men are so far alike; and, like all that concerns us, a redemption must be a social question. (6) The whole race is fallen; God, in stretching forth his hand to raise, lifts up the whole from its fallen condition.

The proof is, that God is love;—that the power of the affections in God is infinite (7): it would be limited if God limited redemption.

The proof will be further found in the unity of our phase of progress, which forms a whole, in which all the parts are so united that a partial or temporary redemption would be at variance with the very progress, which it is its object to direct and confirm. (8)

A still further proof is the law of social compact; how could this law remain in force in the midst of a race partially saved? It would then become necessary that the laws of social compact should exclude the very highest interests of man, the interests of salvation, and that a man might share every thing with his brethren except redemption and immortality: the horrible and the absurd meet together in such a supposition. (9)

And the final proof is the generality of the end of creation. This end is the progress of all towards God; and redemption cannot have a less object than creation.

It may, indeed, be said that to limit is to falsify, and, consequently, to destroy it. A partial redemption would soon result in finding no believers.

Hence the reason why the dogma "out of the church, no salvation," forms the latent principle of death in all those sects which have embraced or do embrace it.

The universality of redemption never leads to the slightest infraction of free will—the common right of mankind; nor to that of difference, which in all relations always exists among men.

Redemption does not infringe upon free will; because freedom of action is the principal and indispensable means of progress, and the very object of redemption is to lead men to, and confirm them in, this path of progress. (10)

And redemption does not infringe upon the law of difference or inequality; inasmuch as these differences between man and man are necessary to the progress of all, and necessarily taken into account with each.

It is because redemption cannot infringe upon the law of inequality, that redemption is unequally distributed among men, that some see it more nearly and know it better, and that one part of the species has been blessed with its knowledge before another. In a world where every thing is unequal, redemption must necessarily be so too. (11) (See Book VI. Chap. LXXVI.)

In the mean while, will redemption be subjective or objective? In other words, will it operate wholly in our souls? will it be effected within us, or take possession of our beings, by means purely external?

In its object and in its results redemption is purely subjective, since the resemblance of the creature and the Creator, which it is designed to re-establish, can only be inward and spiritual. Its object is to lead mankind in general, and every man in particular, on the path of the legitimate alternative — to conduct him towards God, and make him more and more like his Creator. It is obvious that every thing connected with this design is subjective, spiritual, inward. (12)

Will redemption be subjective or objective in its means? Objective: for, if redemption were subjective in its means, if it worked wholly within every human heart to convert, regenerate, and lead it back to progress, there would be as many redemptions as there are individuals to redeem: each man would have received his own privately, secretly, invisibly, and unknown; the whole would have passed in solitary conferences between God and each of his creatures; and all these scattered and isolated redemptions, without bond or

connection, would evidently destroy the whole law of social compact. In order to maintain this law, redemption must necessarily be collective in its effects, and, consequently, objective, outward, visible in its accomplishment. (13)

CHAP. XXXI.

NECESSITY AND NATURE OF A REDEEMER.

Redemption could not be objective in its means, and collective, or general, without being personalised in a Redeemer. A salvation, when the question is one of saving the human species, supposes a Saviour.

To fulfil the office of a Saviour in a department of creation, that is, to effect a change of direction in an activity which has wandered from its path, and to lead it towards God, is to touch upon the work of God, to interfere with his government, to draw upon the infinite in order to render assistance to the finite. Whence three consequences result: First, a redemption would be impossible without the full authorisation and continuous participation of the Infinite Being (14); Secondly, the office of a Saviour could not be filled, except by God himself, or by a being who was his representative, the depositary of his powers, the *alter ego* of the infinite being (15), the ideal realised and manifested (16); Thirdly, the existence of a Redeemer lies without the limits of time, or, to speak more precisely, it is in no respects subject to that form of knowledge, to that law of succession. In order to draw freely upon the resources, and to act upon the responsibility of the infinite, there cannot exist between the Redeemer and the infinite that barrier which we call time. (17)

Besides, to fill the office of a Saviour in a manner subjective, or inward, as to its results, and objective, or outward, as to its means, in a manner at once individual and collective, could not be done by a *theory;* there must also be a *practice.*

Finally, the fall and sin were those of a human activity, and human agency also was necessary for restoration. A man alone could effect and offer a human salvation: whom else than a man could men follow, even in order to return to God? (18)

All that has just been said on the means of a salvation may be generalised and embraced in a single sentence: — A salvation can only be effected in the very heart of the phase of progress, which, in consequence of a fall, has incurred its necessity. (19)

Thus a redeemer must exhibit a double character; he must be equally in his natural place, one while in the bosom of God, at another in the midst of his redeemed, whomsoever they may be.

If he does not *come forth* from God when he undertakes to compass a redemption, from whence will come the right, the power of interfering with the consequences of free will, of an activity which God has created? by what title will he pretend to restrain in its fall a world in a state of progressive perdition, because God has made it free, and free worlds may go to destruction if they will.

If he is not on a level with his redeemed, what conditions of redemption, what method of salvation, will he propose to them? Could the most divine Redeemer save a world by remaining a stranger to its condition? Could he make man follow, as we have already asked, without himself setting them an example?

This double character of a redeemer involves an

impenetrable mystery. (21) Do not the two names of brother and Emmanuel (*God with us*) which the redeemed must give to the Redeemer in order to trust in him, seem to exclude and contradict one another? The very nature of this mystery leads to two conclusions, whose importance is extreme.

I. The mystery is of a kind similar to that of free will: the question is always to understand how God ceases to act, and leaves others to act.

In the case of free will, we ask, how does God leave an activity such as ours independent, and suffer man to incur the responsibility of a life.

In the case of redemption, we ask, how does God render an activity sufficient for this work, independent, and leave the redeemer, whoever he may be, to accept the responsibility of a redemption.

In both cases, the kind of mystery is the same.

II. A redemption can only be proved by *facts;* as the mystery of a redemption is always above the efforts of reason, able to discover the need of it, unable to point out its author; of reason, which can say no more after having said, — in order to make a redemption possible, the redeemer must be an Emmanuel and a brother; it follows that the guarantees of a redemption can only be objective, outward, transmitted and not immediate; that is to say, they can only consist in facts, an idea which is in perfect harmony with the position previously admitted, that redemption must be objective in the means which it employs.

A redemption is necessarily a work of free will (22), since it is a moral work. The undertaking of a redemption implies the continuous (23) responsibility of the redeemer, who, moreover, must have a precise and complete idea of his powers, his rights, his duties, as

well as of the dangers of his task (24), an abiding confidence in the success of his mission, and in its issue, the inward and subjective certainty of having succeeded. (26)

CHAP. XXXII.

CERTAINTY SUITABLE TO A REDEMPTION.

WHAT, then, will these *facts* be? They can be nothing else but the entire and complete development of an existence and activity of man.

A human existence embraces four facts, already recognised and defined (See Book II. Chap. XXIII.), by which human activity finds the opportunity and means of its development in the present phase, and upon the threshold of the following — birth, life, death, and resurrection: nothing less, nothing more.

Man, the Redeemer of men, must pass through these intervals, pass through all these gradations, and manifest his human activity under these different aspects. If one or other of these gradations was omitted, or he refused to submit to its manifestation; if his activity was dispensed from any of these conditions from which man never is dispensed, the bond of fraternity between the Redeemer and the redeemed would be so relaxed, that the latter would necessarily entertain a rightful distrust of the validity of such redemption. The mission of a Redeemer of men must therefore present, in their entirety, these four phases of human existence — birth (27), life (28), death (29), and resurrection. (30)

A redemption, the work of such an extraordinary workman, alone capable of accomplishing it, could only be effected after having been announced, predicted, and

known beforehand. A Saviour, taking the world by surprise, could never succeed in such an aim (31): the salvation of a race cannot be a fact unexpected and sudden. The mysterious character of the Redeemer, the mysterious nature of his office, imperatively require a previous intimation of his mission to mankind, and the duty of mankind evidently is to abide by the information given. (32)

Redemption, as we have observed, is objective in its means; objective, that is to say, purely terrestrial in appearance, and outwardly; had no previous intimation been given, the form would veil the essence, and mankind would run the risk of mistaking redemption for one of the ordinary things of this world. (33)

Redemption is collective and general in its effects; nevertheless, it is temporary and local in its accomplishment: it has a fixed time, and a fixed place; and, consequently, if it occurs without the expectation of mankind, and their being prepared for its manifestation, it is inclosed, as it were, within a narrow frame, where mankind can scarcely perceive it, and much time must be lost in collecting and multiplying its energies before it can put forth its vigour, and spread its branches abroad.

One simple observation will complete the proof of its being certain that redemption could not be general and profitable, overlooking none, without having been announced and promised. Such an intimation places men in presence of redemption, as in the presence of all the events of this world, in situations precisely determined, and which cannot be better expressed than by the three familiar words, before, during, after.

The generations anterior to redemption had to await its coming, and to become the forerunners and heralds of its appearance. (34)

The generations near the scene of its manifestation and contemporary with its accomplishment, had to seize it, so to speak, on its passage, to contemplate it in action, to examine it narrowly, and to become attentive and faithful witnesses, in order to attest its truth, and to hand it down to future generations and distant lands. (35)

The generations subsisting after the redemption is accomplished, simply have to become its disciples, guardians, and propagators. (36)

If the certainty of a revelation can only be based upon facts, and if, again, redemption must have been announced and foretold, it follows that its certainty must ultimately rest upon testimony. Facts, in the world in which we live, are only known by testimony.

This testimony will be double.

The testimony of expectation, prophecy, and promise. (37)

The testimony of accomplishment, remembrance, and possession. (38)

This testimony will necessarily be, at the same time, human and Divine.

Divine, inasmuch as it testifies of an Emmanuel, of a Redeemer *born of God*, and whose existence is beyond the scope of reason.

Divine, too, because it testifies of a gift wholly gratuitous, of which the desire, the need, and the wish, by no means announced the dispensation.

And still further Divine, because it testifies of redemption before its accomplishment.

Under another aspect, this testimony will be human, inasmuch as the Redeemer of men, a man among men, will pass through a whole human life, of which evidence must be given, and given by men.

Thus the condition of a redemption is a revelation, a terrestrial mirror, in which the divine image will be reflected.

CHAP. XXXIII.

HUMAN FORMS OF REDEMPTION.

In revelation, the testimony of redemption, the divine and human elements would be so much the more mixed, as *our* Redeemer must necessarily be one of *us*, notwithstanding his *coming forth from God*, and his redemption a fact of this world, notwithstanding its being a divine gift.

A member of the human race, the Redeemer, mingling with the multitude, seen and known of all, would be a member of a family (39), a citizen of a country (40), a pupil of a school (41), a believer in a religion (42), in a word, contemporaneous with a human generation, who would surround on all sides and press upon him with all its weight, both for good and for evil: all this results from the fact of being a man; and, in reality, all this amounts to stating that the Redeemer will have to submit to the law of social compact.

Redemption, being an event of this world, would be ruled by the two conditions affecting all things in this world — time and space: it would occupy a certain time; it would be effected in a certain place; it would have for its field of action upon the earth an era in the course of ages; its epoch would be reckoned on the list of the ages of mankind. (43)

Every man lives the life of his generation.

Every event partakes of the colour of its age.

The Redeemer and redemption, as has just been

said, would have the characteristics of their time; without which, contemporaries, from lack of understanding and guiltless, in their want of intelligence would reject the Redeemer, and disown the redemption. (44)

This indispensable condescension of the Redeemer, however, and this accommodation of redemption to the human mind of the age and to the existing circumstances of mankind, could obviously only apply to the form, and not to the essence, without which salvation would cease to be collective and general.

It is evident, that in a redemption destined for a human species, the form must necessarily be temporary and local; the essence, permanent and universal. The form is of necessity suitable to a time, a place, a climate, and is addressed to certain men; the essence to all times, all places, all climates, and all men. (45)

In the commencement of the work, the form serves to find acceptance for the essence; whilst the essence, in its turn and at a later period, enable men to comprehend the form. (46)

Evidently, also, in proportion as redemption is propagated and diffused, the essence will disengage itself from the form — a pregnant idea, to which we shall hereafter return. (47)

The form of redemption would necessarily present in the acts and discourses of the Redeemer, two characters for which it would be natural to seek, and which the temporary and local colouring, whatever might be its shades, would not conceal — authority (48) and beauty, — in other words, a high degree of sublimity; if the ascendant which always accompanies the sublime, if the impression of the beautiful (49), which the tendencies of man always desire, at least instinctively, to receive, and which constitute such a fruitful and noble source of

enjoyment, were deficient in the work of a redemption, the noblest instincts of our souls would be chilled, and doubt would begin to germinate ; for how can truth not be imperious ? how can pure virtue and pure religion not be clothed with beauty ? how should redemption not be attractive ?

CHAP. XXXIV.

CHOICE OF THE PERIOD OF REDEMPTION.

Redemption, being thus impressed with the stamp of the age in which it was effected, but necessarily universal and permanent in its essence, it might appear, that the period chosen for its manifestation was indifferent, and that its coming could not be unseasonable.

Since all men, also, whether waiting for, preparing the way for its manifestation, or as contemporaries taking part in escorting it, so to speak, on its progress, or finally in bearing testimony to its past accomplishment and contributing to its further development and diffusion, would derive from its fruits sufficient for all, it might still further appear, from this point of view, that it would be of no consequence whether redemption was effected sooner or later.

But, notwithstanding these appearances, the choice of the epoch of redemption was one of extreme importance (50), and this importance is clearly explained by the definitions given of redemption : a redemption, as we have said, is the arrest of the progressive declension of a class of beings on the downward path, and a means given to enable them to resume an upward career toward God. We can readily conceive that a class of beings, especially if living in social union, by habitually

abusing the faculties of their phase of progress and becoming alienated from God, may reach such a point of alienation as to render it impossible for them, in this phase at least, to turn back to the path towards the Creator. It would, indeed, have been better for such a race, according to the strong expression of our Saviour, *never to have been born.* It would, therefore, be essentially necessary, if such a redemption was granted, that it should take effect before the fatal moment, when the evil had become irremediable — or the way of salvation beyond reach — and the whole human race become incapable of either seeing the road or feeling the blessing of such a salvation.

If it be objected to this course of reasoning, that it is founded upon a mere supposition, — that nothing can prove mankind, at any period of its history whatever, to have arrived at such a fatal crisis, at such an excess of worldly corruption as to have excluded all hope of amendment; it is sufficient to answer, that God would act contrary to his own nature and intentions declared, by granting a redemption before that moment, seeing that the moment just previous to an irremediable degree of corruption is the only fit, the only possible, one for a redemption: before, it would be too soon — activity would not have been left long enough to itself, and free will would have been impeded; after, the blessing would have become barren in consequence of the incapacity of those for whom it was designed. (51)

If, then, a redemption was, in fact, granted and a redeemer appeared, it would be necessary for his coming to be distinctly marked in the annals of mankind by that stopping-point in the invasion of evil and that effort of return towards good — the admirable and merciful object of his intervention in our destiny. It

would be necessary that, at his voice mankind should be stayed — cease to follow the downward path and begin to reascend. It would be necessary that the abyss of perdition should close under his pure and triumphant steps, and that, regaining the solid ground, man, leaning on the support of his Saviour, should from that day forth resume the path which leads to God(52), never more to deviate from the way of upward progress.

CHAP. XXXV.

THE REDEEMER RECOGNISED BY THE PERIOD OF HIS COMING.

CHRISTIANITY, according to our view, always searching into the depths of our being, has unveiled to us the necessity and the conditions of a redemption, the character with which a redeemer should be clothed, and even an infallible sign, whereby to seek for and recognise him in the field of history. This sign is a fact.

The ages of man anterior to redemption claim to be judged in a profound spirit both of justice and mercy(53); faith should show itself impartial in respect to them. It is, however, impossible not to perceive, that, since the beginning of human annals, since the time in which, ascending through the darkness of antiquity, we see the first dawnings of history, evil, error, and crime went on increasing till the advent of Jesus Christ; human activity followed its illegitimate alternative, and more and more yielded to its evil impulse; humanity retrograded; and mankind went continually further from God, by error after error and iniquity upon iniquity; there was an increasing progression of perdition. (55)

With Jesus Christ, mankind stops on the fatal road and goes back; it retraces its steps towards God, towards truth and duty, towards charity and peace; it re-ascends the long untrodden paths of knowledge and virtue; it reconquers its likeness to God, and, since the advent of Jesus Christ, there is an increasing progression of salvation.

The cross of Christ (to use the language of St. Paul, who borrowed much of his poetical and striking imagery from the ancient games), the cross of Christ in this world, occupies the place of the goal in the arena, which it was necessary to double in order to return towards the prize.

Jesus Christ is, therefore, the Redeemer. We have proofs of the fact. The success of the work sufficiently reveals its author; and to deny redemption by Christ, is to undertake to deny that the mass of human errors and iniquities did go on increasing till the Christian era, and have continued to diminish ever since.

This assertion is purely historical, and has the advantage of placing these religious questions on the footing of history before making them pass through the crucible of pure theology: the assertion, however, does not go so far as to declare, that, during the period of declension before the gospel, and of restoration since, there are not to be found special exceptions, points of stopping and retrograde periods, both in the good and the evil direction. (56) What sky so overclouded as not to have its luminous spots? What azure wholly without vapours? Yes; humanity, in its shipwreck, still retained many dikes, which here and there presented barriers to the universal inundation of its passions and iniquities; and at times, also, even since the commencement of the upward progress of the race, it

has been often seen to stumble, and to suffer itself to be turned aside from its conquests in the way of virtue and truth. (57)

Such great questions, however, claim to be viewed in their just proportions of magnitude, and as a whole. Looked at from on high — regarded as the sum of human destinies, the two progressions in different directions are certain, and the Cross of Christ has been raised as a saving goal, beyond which the progress of evil has never gone. (58)

It was at the fatal and remarkable moment when evil had reached its culminating point, when imagination could conceive no excess left untried; when the intellect despaired of truth, — conscience of morality, — and religiousness of religion, — at which the manifest symptoms of spiritual rottenness appeared in the human race, — at that moment Jesus appeared . . . . — This state of the world was embodied at that period in Roman society during the decline of the republic and under the first emperors. The characteristic of the age was, that man accepted his profound fall as a natural and necessary situation — even to the extent of regarding it as irremediable. Man appeared to have lost the sentiment of his perfectibility. The whole race resembled the *bestiarii* of the arena, who regarded it as a matter of course to be slowly torn to pieces by wild beasts, in order to furnish a momentary amusement to their conquerors and masters.

If man had lost every feeling of dignity, women had lost every emotion of pity.

Pity is the last feeling which forsakes the heart of a woman: she loses modesty before she loses compassion: at that period both were extinct. The young patrician lady of Rome, languishing on downy couches of purple,

by a sign of her finger, doomed a gladiator to die, in order to amuse herself with his expiring agonies.

Intellectual, moral, and religious despair chose for its emblem the skeleton of ivory or silver, which the patricians, on their festive days, placed upon their tables at their orgies, as a *memento* of the rapidity of life and the duty of quick and unlimited enjoyment; despair was so much the fashion of the time, that stoicism, the only moral strength of this period of antiquity, became much less a struggle than a resignation.

It must not be forgotten that all this corruption became stagnant in the bosom of the best regulated and most intellectual civilisation of antiquity.

Whilst stoicism abandoned the field, Jesus won the victory; and from that moment the divine elements have prevailed in mankind.

It will thus appear that, if it was time, it was not too late for the Redeemer to appear. The eye of God perceived some concealed and lost among that degraded multitude of whom the voice of Brutus asked "What is virtue?" and that of Pilate, "What is truth?" — some chosen minds, some simple and upright hearts, whom idolatry had disgusted with the grossness of its absurdities, and who retained some knowledge of the true God. (59) Nothing more was wanting than to Christianise their Theism.

CHAP. XXXVI.

POLYGAMIST AND MONOGAMIST PEOPLES.

Human annals are divided into ancient and modern history, — ancient in which the influence of evil prevailed, and modern, in which good has resumed the prepon-

derance. The point of separation indicated by the fact of redemption, and the social condition of the Roman world being given as the extreme point of progress in the evil direction, all these historical appearances seem, at first sight, in one respect, to be deficient in justness. Are not these assumptions? is this not to draw conclusions from the particular to the general? The Roman world, notwithstanding the ambitious pomp of that phrase, was not the world: what right, therefore, have we to fix upon Roman corruption as the finished type of corruption, and that epoch as the necessary period of redemption?

The two laws of social compact and inequality require that mankind should be divided into nations; and, according to the rule, as the being so is the world, the nature in which our present phase of progress is being accomplished has been arranged in consequence: the axis of our planet is inclined to the plane of the ecliptic; the globe is found divided into zones and climates (60); the demarcations marked upon its surface have furnished natural boundaries, and, without affecting the unity of the race, nationalities have been established and defined. (61)

The most distinctive trait of difference which separates peoples and has decided their fate is monogamy or polygamy.

Man is a social being only because he is endowed with affections. Family lies at the very foundation of society. And society is only family extended and expanded. (62) It was an inevitable result of establishing the constitution of a family as the social basis, that it should decide that of society at large, and that the principles adopted for regulating the relations, powers, and interests of the domestic hearth should be applied on a

greater scale to the affairs of the city—the domestic hearth of all.

The whole human race is found subject to this law; as the family, so also the tribe, the nation.

Monogamy is the natural family which the Creator has constituted. (63)

Polygamy is the artificial family, falsely reconstituted by man. (64)

These two forms of family are diametrically opposed to each other. The results are as different as the causes: the people who adopt monogamy are *active;* those who practise polygamy, *stationary.*

The history of the whole world is delineated in these two immense and different frames.

Immemorial Asia, the old and docile empire of polygamy, is what it has been. There are convulsions in its annals, but not movements; its genius is struck with torpidity; it knows not how to perfect any thing, not even that which it invents, not even its passions and its vices; it uses its scimitar without pointing its aim; it moves in a circle, and constantly returns to the same point. It also combines all those institutions which fetter, embarrass, and retard: systems of contemplative religion, worship of ancestors, division into castes; the most varied, the most extended, and the most ingenious systems of privations and prohibitions one while under promises of heavenly reward, and at another enforced by fears of the most irremediable defilements; finally, despotism, as the only form of power; the sale, the slavery of all, men, women, and children, as the pivot of social order; and the refinements of ceremonies on every occasion of life to such an extent, that living becomes an affair of etiquette, always known beforehand, and repeated without end.

Monogamist peoples, nations among whom the want of chastity is without and not within the family, among whom the one wife is the companion, and not the subject, the servant, or the slave, are always in movement and on the march. With them the present is a spur, which urges them onward; they have still a future to conquer; their lot is not wholly cast; they have still incessantly to modify or to recast it. Look at the West; what activity, what ardour, what a thirst after amelioration and change, what an impetuosity of life! Every thing which favours and develops the love and desire of innovation is to be met with in the western world: poetical and outward forms of religion, civil liberties, the participation of the people in public affairs; public assemblies, stirring debate; offices of magistracy and legislation; arbitrary social habits extending even to continual changes in the fashions of dress.

Individualised, these remarks remain in all their force and truth.

The monogamist leaves a family, a true family, behind him. He thinks continually of providing for the future; every thing with him does not finish with himself; the sacred words of widow and orphan have a meaning in the language which he speaks—*are those which are in his mouth.* Monogamy counsels and sustains devotedness.

The polygamist merely leaves behind a worthless herd of slaves (65); his death leaves them, so to speak, where he found them. Every thing for him ends with himself: he has never been able to dream of living for others, however much others have lived for him; he knows and anticipates no future except his own: polygamy begets and justifies selfishness.

Whatever may be the dull monotony of social life in

the East, and how insatiable and indefatigable soever the minds of the western nations in their desires and active pursuits, these two general conditions do not exist without exceptions. Human sleep is not free from agitations and intervals; nor is the most ardent impetuosity without moments of slackness and relaxation. The awakenings of Asia, and the lassitude of Europe, have never, however, been sufficiently prolonged to efface this deep line of demarcation which distinguishes them, and which places national activity in juxtaposition with a legitimate family, and national indolence with that of an artificial family.

This difference of social temperament, too, is more abiding in the one than in the other. When *active* peoples enter into close and continuous relations with *stationary* ones, they never think of divesting themselves of their active habits, and of assuming those of effeminate indolence; they enter as little as possible into these new habits, and are ill at ease in the midst of this useless and excessive repose. When, on the contrary, *stationary* nations come and mix with those which are *active and progressive*, the example of activity rouses and draws them out, and overcomes indolence: it is easy to conceive, in fact, that this love of ease and repose will not fatigue itself by seeking for imitators, and trouble itself to make proselytes for good or for evil. The property of activity, on the contrary, is to invade, and urge to imitation: the farther a man is in advance, the more impatient he becomes of those who lag behind. (66)

We must not forget that this difference of races and of nations, some destined to take the lead, and others to look on and follow, is at the same time providential and human: providential, inasmuch as up to a certain

point it depends on natural causes, and contributes to the general advancement; human, in as far as it, partly at least, depends upon the people themselves, and is weakened or aggravated by the character, good or bad, which they play, in a given time, upon the great theatre of the world. Thus one people may have lost its pre-eminence; another may be still employed in acquiring its distinction.

Finally, providentially considered, this system of difference, when favoured by Providence, is nothing more than the resource of particularism put in action, in order to favour the progress of universalism; that is to say, when God employs some of his children in a particular work, it is for the good, proximate or distant, of the whole. (67)

CHAP. XXXVII.

EFFECTS OF THIS DIFFERENCE.

These considerations lead to two grand results:

(1.) The moment of redemption ought to be indicated, in the course of the ages of mankind, by the condition of the *active* races.

(2.) It is especially towards the active races that redemption should be at first directed (68), under pain of languishing indefinitely in the torpor of the *stationary* races.

CHAP. XXXVIII.

CONSIDERATION OF IDOLATRY.

An apparent contradiction here presents itself, of which we must dispose:—

Whence comes it, that the active races, in spite of monogamy, this powerful element of good of which they were in possession, should have reached (as it appears at least) the nearly irremediable point of corruption before the stationary races, whose moral atmosphere was poisoned by the foul air of polygamy?

It would suffice to answer that this inequality is merely apparent. Evil, amongst races in full action, is necessarily more outward and visible, more crying, more conspicuous, more disposed to invasions, to contempt of restraint, and to refinements in corruption. Among stationary peoples the evil would be private, more silent, and suffer even a higher degree of order and justice to subsist along with it.

Asia has had monstrous despots, who were unable to find in the East perfumes enough for one of their seraglios; but Catiline, Tiberius, and Nero are characters essentially European.

The question, however, ought to be otherwise resolved; and it is religion, the most powerful tendency of the human soul, which furnishes the solution, and re-establishes the balance between the *active* and the *stationary* races.

From the beginning of these inquiries it has been said that the religious power is the most influential; it is the motive which impels man both highest and farthest; and, without multiplying proofs, this spur is the only one which can rouse the stationary peoples, and excite them to action. Asia is never put in motion except under the irresistible pressure of a religious fatalism; and if it is at present expiring, it is because its fanaticism is expiring.

Such is the predominance of the religious power over all our other faculties, that, once corrupted, it is a

powerful means of corrupting the others, and of hurrying on the corruption. (69) Such is the extent of this evil, that there is nothing abominable which the religious sense, when corrupted, will not sanctify — perjury, prostitution, murder, suicide, infanticide, exposure of infants, and even parricide itself.

The worst form which can be given to the religious tendency is idolatry.

Idolatry, whose origin and intensity the common systems of philosophy have proved unable to explain, presents nothing embarrassing to subjective philosophy.

If there exists in man a religious power, a tendency towards the ideal, towards the infinite, whose objective is a being who realises the ideal, and possesses the infinite, it must infallibly happen that when the other tendencies change, when activity follows its evil alternative, the religious instinct must change in its turn, and be so much the more mischievous in its corruption, as it is more powerful. The human being may begin by degenerating in detail; but he ends by degenerating *en masse;* if one of his powers are perverted, all are perverted. How can reason, conscience, tenderness, sensibility, lose their purity and force, without religiousness suffering also? (70) How could man forget himself, and forget his fellow creatures, without forgetting God? If we reverse the terms, the converse is equally true; and the question here is by no means one of moral chronology, to inquire what tendency was first corrupted: there is no order in this disorder, and the human being most probably vitiated all his tendencies at the same time. It is sufficient for our argument that one being corrupt, all the rest must necessarily be corrupt also. Man, when fallen, would remain a religious, as he remained a moral being: he would remain

moral, possessed of affections and sensitiveness; but his religiousness, like all his other faculties, would be degraded in the common degradation.

Idolatry is nothing but the extreme point of corruption of the religious sense. It is no more than error, evil, disorderly affections and habits of selfishness — an institution: idolatry is a forgetfulness. It is the degenerescence and degradation of the ideal; it is a limitation of the infinite; it is the notion of God, such as fallen humanity could form and constitute it in religion and worship; it is heaven seen from the depths of the fall, and what is there astonishing in the fact, that, from the depth of this abyss, man should for a long time have discerned merely a corner of the firmament, and be deceived with regard to its immensity and its splendour?

A growing resemblance between God and man is, as has been said, the end of creation, the normal direction of progress, the legitimate alternative of activity: the immense danger of idolatry consists in its being a complete reversal of the points of resemblance,—of the terms of comparison. (71) Under this institution, man is no longer engaged in assimilating himself to God; but, on the contrary, God in idolatry is more and more assimilated to man, heaven to earth, immortality to life, the consequents of death to the antecedents of death. The idolatrous worshipper places the Divinity on his own level (72), and this parity was rendered complete by the imputation even of his vices to the object of his worship: idolatry disfigures the supreme being; idolatry is a mask put upon the face of divine truth.

But idolatry overrides the monogamy and polygamy of antiquity, being more powerful than them both.

Among the stationary races, idolatry became stag-

nant (73), so to speak, in the midst of their torpid corruptions by consecrating their wickedness. (74)

Amongst the active races, idolatry, variegated and multifarious, followed the rapid torrent of iniquities, in some degree facilitating their course and sanctifying them when needed. (75)

And among the active races, idolatry necessarily exercised a more pernicious influence than among the stationary races, — an influence which largely counterbalanced the advantages of monogamy, for the very obvious reason, that idolatry, in some measure progressive amongst nations of this character, advanced from error to error. Each generation improved upon the absurd rites of its predecessor. The property of darkness is to go on increasing in intensity.

CHAP. XXXIX.

CHOICE OF THE DIVISION OF THE GLOBE, IN WHICH REDEMPTION WAS EFFECTED.

The chief among the active races of antiquity always inhabited the countries washed by the Mediterranean: their cities covered its coasts; their fleets ploughed its waves; the exchange of ideas took place for ages along its shores, or from coast to coast; the pagan Olympus was reflected in its seas, and the genius of activity seems to have emerged from its waters, like the goddess of beauty, according to the mythology of these same nations.

At the extremity of this inland sea, and at an equal distance from the three continents—consequently in the historical centre of the ancient world, — the world with-

drawing from God,—God placed the theatre of redemption. (76)

An historical view of great value presents itself in confirmation of the preceding sketches: the only nations, not bordering on the Mediterranean, whose genius exercised any true influence on the progress of mankind, whose activity made itself felt at a distance, and by bound upon bound penetrated into Europe, and among those destined to preserve and propagate Christianity, were the Assyrians, Babylonians, and Persians. These races belonged to the first rivers of interior Asia, and not to the basin of the Mediterranean. These nations, too, were neighbours to the Jews, who dwelt between them and the Mediterranean; the history of the Jews is inseparable from theirs; a great and remarkable proof, that in selecting the promised land as a sanctuary for religious truth during the reign of polytheism, as the field of action for the wonders of redemption, Providence wished to prepare from afar its ways among men, and, as it were, to avail itself of the service of the most intellectual and powerful influences of which history has preserved any memorial, and of which mankind has gathered the fruits.

CHAP. XL.

SELECTION OF THE HEBREW PEOPLE, AS WITNESSES OF REDEMPTION AND GUARDIANS OF REVELATION.

The people among whom redemption was to be manifested, the people for whom redemption would be not only a salvation, but an event in its history, took rank among the polygamist (77) and stationary races. (78)

The quality of stationary people was better suited to this long and peaceful commission of patience, than that of an active race. The hereditary tranquillity of a race resting in polygamy more easily accorded with the duty of hoping, than the impetuous activity of monogamist nations.

It has been already admitted, that it was necessary for redemption to be announced in order to be possible; the people to whom God reserved the privilege of reckoning the Redeemer amongst its fellow-citizens, and of seeing his work, must necessarily have been, if not the first, at least the most clearly warned of his coming. Its commission was to wait for his appearance. (79)

This waiting constituted the religious and social life, and the responsibility of this people.

This divine commission was necessarily unique, since there could only be a single redemption and a single Redeemer. (80)

The selection of the Jewish people to fulfil this commission was necessarily independent of every consideration of policy and human wisdom. (81)

And as redemption itself was a free gift, the preparatory commission was also free, and constituted a charge, a task, a vocation, and not a reward, a glory acquired by services rendered to truth, or sacrifices made for virtue. (82)

The choice of the Jewish nation, nevertheless, brought with it an immense responsibility for them. (83)

Finally, this choice on the part of God was independent, inasmuch as any other nation, or any other race might equally have been chosen. (84)

And, from all that precedes, there results this curious and pregnant remark, that Providence in some measure imposed upon itself the obligation of neglecting none

of the necessary aid to enable the race of Abraham to acquit itself of this duty. (85)

Revelation, the testimony and indispensable condition of a redemption, could only be found in the hands of a nation for which was divinely destined the dangerous advantage (dangerous in consequence of its responsibility) of being present as an actor and witness of the *facts* of redemption, and being the first to taste of its advantages. (86)

That nation, like all nations, had its historians, poets, moralists, and theologians; and its literature would be the expression of revelation, according to the established principle that literature is the expression of society, or, to speak more correctly, of that which society thinks and believes.

It was consequently matter of absolute necessity, that revelation, in its form and language, should be Jewish.

Here again the idea recurs, that revelation, like redemption, will have a double aspect; as the announcement and history of him who is Emanuel and our brother, and who is only our Redeemer because he is both, revelation will be divine and human. How could it teach the world that which it ought to know of Emanuel unless its teaching was divine, and how could it escape the necessity of being partly human, since it necessarily constitutes a literature?

NOTES TO BOOK III.

(1.) "Man that is born of a woman is of few days, and full of trouble." Job, xiv. 1. "For all our days are passed in thy wrath," (the best of our days is but labour and sorrow). Ps. xc. 9. "Many are the afflictions (even) of the righteous." Ps. xxxiv. 20. "And these all, having obtained a good report through faith, received not (in this world) the promise:" that is, perfect happiness. Heb. xi. 39. "For we that are in this tabernacle do groan, being burdened." 2 Cor. v. 4. "For we are but of yesterday, and know nothing." Job, viii. 9. The wisdom of Israel summed up all the imperfections of the things of this life in the celebrated passage — "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Ecc. i. 2. Who is not struck with the eloquent and bitter complaints of Ecclesiastes? "And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour; . . . . and, behold, all was vanity and vexation of spirit." ii. 10, 11. Jesus declares their absolute insufficiency in his reply to the Samaritan woman: "Whosoever drinketh of this water shall thirst again." John, iv. 13. In this situation, which appears desperate, despair itself is no resource; "the sorrow of the world worketh death," 2 Cor. vii. 10., any more than worldliness: Jesus gives not peace "as the world giveth." John, xiv. 27.

(2.) "If we say that we have not sinned, we make him (God) a liar." 1 John, i. 10. "But the Scripture hath concluded all under sin." Gal. iii. 22. "Both Jews and Gentiles . . . they are all under sin; as it is written, there is none righteous, no, not one." Rom. iii. 9, 10.

(3.) "No man cometh unto the Father, but by me," said Jesus. John, xiv. 6. "For through him we both (Jews and Gentiles) have access by one Spirit unto the Father." Eph. ii. 18. "But we all are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. "And

this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," John, xvii. 3; "in whom we have boldness and access (to God) with confidence by the faith of him" (in him). Eph. iii. 12.

Our definition of Redemption, which perfectly explains why "without faith it is impossible to please God," Heb. xi. 6, is confirmed — a remarkable fact — by the nature and condemnation of the sin called *unpardonable*. "Wherefore I say unto you (are the words of Jesus), all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32; Mark, iii. 28, 29. Commentators have taken a great deal of trouble in different ways to discover what sin it is on which a sentence so terrible is pronounced; to us it seems inconceivable that the least doubt on the point could ever have been entertained. It is evident that Jesus alludes to the sin just committed by the Pharisees, who, after witnessing one of his miracles, said to the people — "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils," Matt. xii. 24; Mark, iii. 22; and as if to prevent any possibility of misunderstanding, St. Mark, after narrating the terrible sentence, adds that Jesus so expressed himself, "Because they said, He hath an unclean spirit." iii. 30. We conclude, then, that the unpardonable sin consists in attributing to Satan the work of God. To take the Redeemer of the world for an emissary and agent of Satan; to see in redemption a work of Satan, that is to say, the very contrary of a redemption, and consequently to draw nearer to Satan by the help of the very resource granted for the opposite purpose, that of drawing nearer to God; this is, indeed, an unpardonable sin, according to our definition of salvation, since it is to annihilate for the whole existence the means of returning towards God, and to employ in putting on a resemblance of Satan, the only means bestowed to enable man to put on a resemblance of the Creator. We can, therefore, understand how to "speak against" the son of man, against the Messiah "like unto us," and to disown him as the Redeemer, even after a striking miracle, is a pardonable sin — a transgression which does not leave the soul without resource — an error which does not pervert all truth and all holiness — an error from which there are several ways to return; and how, on the other hand, to substitute, if we may thus speak, Satan for God in the fact of a miracle, is

to plunge, through hardened insincerity, into a voluntary and desperate error, which shuts the gate of the heart against any new call of grace; to despoil one's own soul of its redemption for both existences; for there is, as far as we know, but one redemption for both.

(4.) "When his disciples heard it, they were exceedingly amazed, saying, who, then, can be saved? But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible." Matt. xix. 25, 26; Mark, x. 26, 27; Luke, xviii. 26, 27. "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman (arbiter) betwixt us, that might lay his hand upon us both." Job, ix. 32, 33. "Being justified freely by his grace." Rom. iii. 24. "For by grace ye are saved through faith, and that not of yourselves; it is the gift of God." Eph. ii. 8. "... the gospel which was preached of me," says St. Paul, "is not after man." Gal. i. 11. Again, "Who (God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace." 2 Tim. i. 9. "... according to his mercy he saved us," Titus, iii. 5; and "herein is love, not that we loved God, but that he loved us." 1 John, iv. 10. "Now to him that worketh is the reward (salary) not reckoned of grace, but of debt," Rom. iv. 4; and is redemption a *reward?*

(5) Jesus, foreseeing the great gain which would accrue to his mission by his death, said to the Jews—"And I, if I be lifted up from the earth (on the cross) will draw all men unto me." John, xii. 32. "... one died for all." 2 Cor. v. 14. "Who (God) will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 4. "Who (Christ) gave himself a ransom for all." 1 Tim. ii. 6. "For the grace of God, that bringeth salvation, hath appeared to all men." Titus, ii. 11. "... that he (Christ), by the grace of God, should taste death for every man." Heb. ii. 9. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John, ii. 2.

(6.) "But not as the offence so also is the free gift." (Shall it not be with the gift of God as it was with the fall of man?) "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many .... For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: therefore, as by the offence of one,

judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made (treated as) sinners; so by the obedience of one shall many be made righteous." Rom. v. 15—19. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. Consequently, "whosoever believeth in him" shall "not perish, but have eternal life." John, iii. 15. "Whosoever shall call on the name of the Lord shall be saved." Acts, ii. 21. ". . . we both have access by one Spirit unto the Father." Eph. ii. 18. "For he (Christ) is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us; having abolished in his flesh (in his cross) the enmity." Eph. ii. 14—16.

At the very dawn of the Gospel dispensation, this universality is announced by Simeon, a witness of the nativity: "Thy salvation, which thou hast prepared before the face of all people." Luke, ii. 30, 31. This simultaneous, sympathetic fall, this community of redemption, this, as it were, family affair, is based on the fact of the unity of the human race. (See the texts in Book V. Chap. LIII. note 14.)

(7.) Even under the old covenant, we find Ezekiel saying to his fellow-citizens — "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Ezek. xviii. 32. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John, iii. 16. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John, iv. 9.

(8.) It is in this sense that Christ is called "Alpha and Omega, the beginning and the end, the first and the last." Rev. i. 8—11. (See the texts in Book VI., Chap. LXXVII. note 104.)

(9.) This universal proclamation of salvation, which St. Paul, in the strongest terms, declares to the Colossians — "The Gospel, which ye have heard, and which was preached to every creature which is under heaven," Col. i. 23, — this magnificent application of the law of social compact — is but a deception, if there exists a single human being who cannot be saved.

(10.) From the very dawn of the Gospel, the free use which

would be made of it was announced; "Simeon said unto Mary his mother, behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against." Luke, ii. 34. To be constrained to carry the cross of the Lord, Matt. xxvii. 32; Mark, xv. 21, would not be to "take up" his cross. Matt. xvi. 24; Luke, ix. 23. Jesus, in his lamentation over Jerusalem, whose children he "would have gathered together, even as a hen gathereth her chickens under her wings," expresses this simple but terrible reproach, "ye would not!" Matt xxiii. 37; Luke, xiii. 34. He says again, "It must needs be that offences come." Matt. xviii. 7; Luke, xvii. 1. This free use of Christianity even goes so far, that the instrument of peace may become an instrument of war; and this Jesus foresaw and declared: "Think not that I am come to send peace on earth; I came not to send peace, but a sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." Matt. x. 34—36. "I am come to send fire on the earth; and what will I if it be already kindled?" Luke, xii. 49—53. Again, "we are saved by hope." Rom. viii. 24. And it is in the sense of an explicit recognition of free-will under the empire of redemption as before the Gospel dispensation, that the angel says to the apostle—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11. (See Book I. Chap. IV. note 10, and Chap. XI. note 45; Book IV. Chap. XLV. note 23, and Chap. XLIX. note 59.

(11.) "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. "To whom only I am sent." xv. 42. Yet Christ had also said, "And other sheep I have, which are not of this fold; them, also, I must bring," John, x. 16; but in their proper time. . . . "It (the Gospel of Christ) is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16. The apostles followed this order in their ministry. "It was necessary that the word of God should first have been spoken to you," said Paul and Barnabas to the Jews of Antioch. Acts, xiii. 46. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John, iii. 8. Simple, but striking images, emblematic

of the free diffusion of God's grace. "God, who is the Saviour of all men." 1 Tim. iv. 10.

(12.) "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit and not in the letter." Rom. ii. 28, 29. "He that believeth on the Son of God hath the witness in himself" (receives in himself the witness of God). 1 John, v. 10. "But though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iii. 16. I pray God "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. iii. 16. And what is there more personal to each of us than his *light* or *darkness?* "For ye were sometimes (formerly) darkness, but now are ye light in the Lord: walk as children of light." Eph. v. 8. "Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you . . . ?" 2 Cor. xiii. 5.

(13.) Jesus said: "When ye have lifted up the Son of man (on the cross) then shall ye know that I am he." John, viii. 28.

(14.) "God was in Christ, reconciling the world unto himself," 2 Cor. v. 19; and Christ declares, "I can of mine own self do nothing," John, v. 30; "I am not come of myself," vii. 28; viii. 42; "My doctrine is not mine, but his that sent me," vii. 16; "I speak to the world those things which I have heard of him (of the Father)," viii. 26; "As my Father hath taught me, I speak these things," viii. 28; "The truth which I have heard of God," viii. 40; "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak," xii. 49; "the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works," xiv. 10; "for I came down from heaven, not to do mine own will, but the will of him that sent me." vi. 38. Again, the gospel of Christ "is the power of God." Rom. i. 16. "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son." Heb. v. 5. Christ himself said: "My Father is greater than I," (or above me,) John, xiv. 28: and yet such is the simultaneousness of the activity of God and Christ in the work of redemption, that Christ has said: "I am in the Father and the Father in me," John, xiv. 10; hence this exchange of glory in the common work: "Glorify thy Son, that thy Son

also may glorify thee," xvii. 1 : and of knowledge to accomplish it: "As the Father knoweth me, even so know I the Father." x. 15. This union of God and Christ in the work of redemption is so profound, that the attacks of impiety and iniquity are raised both against God and Christ; it is in this sense that St. Paul applies to Jesus a passage of the psalmist, Ps. lxix. 9, when defending the glory of the Lord, which appeared to be impugned by the disasters of the captivity of Babylon: "The reproaches of them that reproached thee fell on me," Rom. xv. 3; the reproaches addressed to him of whom it is said: "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows (hath anointed thee sole high priest for the happiness of mankind)." Ps. xlv. 7; Heb. i. 9.

(15.) "In the beginning was the Word, and the Word was with God, and the Word was God." John, i. 1. "I and my Father," said Jesus, "are one," x. 30; and in the spiritual kingdom of God, "all things that the Father hath are mine." xvi. 15; xvii. 10. "For in him dwelleth all the fulness of the Godhead bodily" (that is, in his being), Col. ii. 9; so that the gospel reveals him to the world, from his very birth, as an "Emanuel, which, being interpreted, is, God with us." Matt. i. 23.

We should require to write a separate book on the subject were we to attempt to detail and discuss the study given, during eighteen centuries of Christianity, to the sense of the word translated in our versions *the Word*. This translation very imperfectly renders the idea of St. John; but without seeking in a simple note to defend our opinion, we shall confine ourselves to remarking, that the words, speech, or word, or language imply the idea of thought, intelligence, knowledge; there is no *speech* where there is no *idea*, and speech is idea or thought manifested. The explanation of the proem of St. John's gospel should, therefore, in our opinion, rest entirely on this basis; and it will then be in conformity with the meaning of the word *logos* in the ancient languages and writings. Applied to Jesus, this word, then, simply means that Jesus is God manifested, God become objective. In the subjective sense of the term, in the sense of *idea*, intelligence, knowledge, it would signify the infinite Being remaining in his infinity, unknown, invisible, unrevealed; in the objective sense, that of *word*, it signifies the infinite Being, not content to remain wrapped up in his infinity, revealing himself by an intermediate agent, an agent, therefore, necessarily divine.

(See, on the sense in which the creation is attributed to Christ, Book VI. Chap. LXXVII. note 104.)

(16.) "He that seeth me (he who knows me as well as an object can be known by attentive observation) seeth him that sent me." John, xii. 45.

(17.) "The Word," it is said, existed "in the beginning," John, i. 1: it was in order to bring this idea nearer to our conceptions and measures of duration that Christ said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is (was) in heaven." John, iii. 13. ". . . ye shall see the Son of man ascend up where he was before." vi. 62. "Before Abraham was, I am" (I was), viii. 58; and in his principal prayer he asks again of God the glory which he had "before the world was." xvii. 5.

Of these texts, one only, John, iii. 13, can be disputed; the others declare in the most explicit manner the celestial and extra-temporal existence of the Son of God. We think with those commentators who are the most worthy of being relied upon, that these are the only passages which leave no doubt on the point, and admit of no other sense; but they are sufficient. The less positive and explicit passage, John, iii. 13, might be understood thus: "to ascend up to heaven" signified, in the language of the Jewish schools, to possess extraordinary knowledge; things unknown were, according to this phraseology, considered as hidden in the skies: the sense would then be, no man except me can teach heavenly things; and the connection of ideas seems to favour this interpretation: Jesus has just said to Nicodemus: "If I have told you (Jewish doctors) earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" "Heavenly things;" this phrase expresses the complete spiritualism of redemption; they are what Christ has elsewhere called "the mysteries of the kingdom of heaven," Matt. xiii. 11; and this view of the mission of our Saviour was, in fact, the most difficult possible for a Jewish doctor to adopt. But this interpretation involves a kind of tautology: no man knows these hidden things but . . . he who knows them; and the last passage, "which is (was) in heaven," must be taken to signify that he who knows these things has learned them by previous divine communication; this signification is evidently forced; and it is much more probable that we shall be right in adopting the sense which naturally presents itself, and counting this declaration among the number of those which attest the divine existence of Jesus.

(18.) "God sending his own Son in the likeness of sinful flesh." Rom. viii. 3. "But made himself of no reputation, and took upon him the form of a servant, and was made in the

likeness of men . . . being found in fashion as a man." . . . Phil. ii. 7, 8. "For there is one God, and one Mediator between God and man, the man Christ Jesus.' 1 Tim. ii. 5. "For both he that sanctifieth (Christ) and they who are sanctified (men) are all of one (of the same nature); for which cause he is not ashamed to call them brethren . . . For as much then as the children (of God) are partakers of flesh and blood, he also himself likewise took part of the same . . . in all things it behoved him to be made like unto his brethren . . . For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 11. 14. 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are," iv. 15; and this quality of man in the Redeemer is so inherent in redemption, that he retains it in the exercise of his highest prerogative, that of verifying the effects of redemption in judging mankind: God, says St. Paul, "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts, xvii. 31.

This perfect similitude of the Redeemer and the redeemed, without which a redemption cannot be conceived, was guaranteed by all the outward conditions which belong to the common lot of humanity — fatigue: "Jesus, therefore, being wearied with his journey, sat thus upon the well," John, iv. 6; hunger: "Now in the morning, as he returned into the city, he hungered," Matt. xxi. 18; Mark, xi. 12; thirst: on the cross "Jesus saith, I thirst," John, xix. 28; and after his death, the insensibility of a corpse: "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." xix. 34.

But this similitude is much more worthy of attention under its moral aspect: he knew joy: on hearing of the first successes of his disciples we read that "Jesus rejoiced in spirit," Luke, x. 21: he knew grief; in the midst of the mourning for the death of Lazarus "he groaned in spirit and was troubled . . . Jesus wept," John, xi. 33. 35; he knew friendship: he "loved Martha, and her sister, and Lazarus," so well that the Jews were astonished at the warmth of his tenderness, and said to each other, "Behold how he loved him!" xi. 5. 36; he sometimes felt disdain; it was a sign of disdain which he made when the Pharisees brought to him a woman taken in adultery: "Jesus stooped down, and with his finger wrote on the ground," viii. 6; thus leaving them to themselves instead of making any reply. He went up "as it were in secret" to the feast of Tabernacles, after the departure of his family. When he arrived near Emmaus

on the evening of the day of resurrection, in order to try his disciples it is said "he made as though, (or feigned that) he would have gone further," Luke, xxiv. 28; which is the indisputable sense of the word used by the Evangelist. By all these signs we, as men, recognise a man, who lived as we live. (See Book IV. Chap. LI. note 83.)

The same observation applies to Christ as a member of a family. (See Book III. Chap. XXXII. note 27.) He fulfilled the duties which this position imposes on youth; he "was subject unto" his parents, Luke, ii. 51, even until death: in the midst of the horrors of crucifixion, he gives one of his last thoughts to his mother, recommending her to the care of St. John in sublime words: "When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" John, xix. 26, 27.

It is essential to remark that Jesus did not allow his family ties ever to be considered as affording the slightest privilege; for this would have been at variance with the spirit of his redemption. It was in this sense that he said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. xii. 50; Mark, iii. 34; Luke, viii. 21; and that he replied, when "a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked . . . Yea, rather blessed are they that hear the word of God, and keep it." Luke, xi. 27, 28.

(19.) It is said that the Saviour "came not to succour angels," but men, Heb. ii. 16; and that "the word dwelt," or lived "among us," John, i. 14. The former of these texts is often translated, "he took not on him the nature," or resemblance "of angels," but that of men. This translation of the passage, which makes it entirely inconsistent with the ideas which both precede and follow, is quite erroneous: the Greek word used never signifies to *take on*, any more than the word *angels* can signify the resemblance or nature of angels. St. Paul speaks at the end of the chapter of delivering "them who, through fear of death, were all their lifetime subject to bondage," Heb. ii. 15; and it is men who need this deliverance.

(20.) "Now a mediator is not a mediator of one; but (and) God is one." Gal. iii. 20.

This verse presents in the original such extreme conciseness, that it has become one of the stumbling-blocks of commentators, who reckon hundreds of various interpretations of it. In our

opinion, when the words by themselves are at once so clear and so uncertain, the most simple sense, the most natural construction, should be preferred, and the most ingenious interpretations are the least likely to be correct. It has been justly remarked that this verse forms a sort of parenthesis, that it can be left out without changing, or taking any thing from the apostle's train of reasoning, the aim of which is to demonstrate to the Judaizing Christians of Galatia that the law, of which Moses was the mediator, is of less importance than the promise of salvation given to Abraham. In the course of his argument, St. Paul brings forward the very natural objection, "Wherefore then serveth the law?" and replies to it, "It was added because of transgressions, till the seed should come to whom the promise was made" (Christ); which means that the posterity of Abraham was too rebellious against God to preserve the promise without the help of the law: and fearful then of having too greatly irritated the national and religious pride of the Galatians by thus depreciating the nation and the law, he again raises what he has just depreciated by adding, that this law "was ordained (published) by angels in the hand of (by means of) a mediator;" and he then explains the transgressions of which he has spoken by saying: "Now a mediator is not a mediator of one; but (and) God is one;" God, who has kept and will keep his promises, while your ancestors have not kept theirs. This interpretation is quite in accordance with the whole of this difficult passage.

(21.) "And, without controversy, great is the mystery of godliness: he who was manifest in the flesh was justified by the spirit (that is, by the revelation, the effusions and the gifts of the Spirit of God), seen of angels (known in his divine majesty and in his mission of mercy by the angels of heaven), preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. This remarkable passage, a summary of the new covenant, is one of the most uncertain texts. The most ancient manuscripts, the old versions, the passages in the fathers, Greek and Latin, who have cited it, and the omission of this verse in their controversial writings, where it would naturally be expected to take its place according to the text and sense adopted, every thing seems to concur in rendering the correct version impossible to verify. The manuscripts, the ancient editions and versions, the quotations in the fathers, present the three following ways of writing the passage: the mystery is great, *God* was manifest in the flesh; or, *who* (in the masculine) was manifest in the flesh, the pronoun *who* referring to Christ; or, lastly, *which* (in the neuter) was manifest in the

flesh, the *which* referring to mystery. The first version is now rejected by most critics; it is certain that it is not supported by most of the authorities and manuscripts, and that one of the oldest manuscripts was disfigured, in order to insure the success of this writing of the text, by an addition which was betrayed by the different colour of the ink. Moreover, it gives an inadmissible sense to which, as it seems to us, sufficient attention has not been paid: if the word *God* is used at the commencement of the verse, what can be the signification of the expression which terminates it, "received up into glory," which recalls the ascension to mind? how could it be said of God that he was "received up into glory?" it is a style of writing entirely foreign to the epistles of St. Paul. The two other versions are almost alike in sense, for the word *mystery* may very well indicate Christ; this would be no departure from the style of the apostle, nor from the use made of this word by the fathers. But the most numerous and oldest authorities favour the version which gives the Greek pronoun in the masculine, and refers it to Christ; then this concise and striking enumeration of the wonders of the Gospel fully justifies the first position of the apostle, the point from which he starts, viz. the greatness of these mysteries.

(22.) "No man," said Jesus, "taketh it (my life) from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." John, x. 18. And even at the moment of his arrest he says to Peter: "Thinkest thou that I cannot now pray to my father, and he shall presently (immediately) give me more than twelve (innumerable) legions of angels" as defenders? Matt. xxvi. 53. According to St. Paul he "gave himself" for us, Gal. i. 4; ii. 20; 1 Tim. ii. 6; Titus, ii. 14: "for even Christ pleased not himself," Rom. xv. 3; . . . "though he was rich, yet for your sakes he became poor, that ye through his poverty (charity) might be rich." 2 Cor. viii. 9. "Hereby perceive we the love of God (of Jesus Christ) because he laid down his life for us." 1 John, iii. 16.

(23.) St. Luke narrates that, after the temptations with which Jesus was assailed at the commencement of his ministry, and which were not those of a mere man, but of a divine redeemer, the devil, having "ended all the temptation, departed from him for a season," Luke, iv. 13; and at the moment when he uttered the first predictions of his sufferings and death, the embraces and affectionate reproaches of his disciples were a temptation to him: "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan (tempter) . . .

thou savourest not the things that be of God, but those that be of men." Matt. xxvi. 23 ; Mark, viii. 33.

(24.) The Baptist had taught that God would not give "the spirit by measure" to the Messiah. John, iii. 34. "All things," said Christ, "are delivered unto me (taught unto me) of my father," Matt. xi. 27 ; Luke, x. 22 ; and the context shows that the words "all things" here signify all the lessons of redemption which the world was to receive from the Saviour. "I know whence I came," John, viii. 14, said Jesus ; who knew "that the Father had given all things into his hands," xiii. 3, and that God "heard him always," xi. 42 ; and, as regarded his death, he knew beforehand "that his hour was come that he should depart out of this world unto the Father." xiii. 1. Hence all his predictions of his sufferings, and hence the tranquil firmness with which, though not without emotion, he looked forward to this terrible issue : "Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour," xii. 27. . . . "knowing all things that should come upon him" . . . xviii. 4.

(25.) "Master, rebuke thy disciples," said some Pharisees on hearing the acclamations at his entry into Jerusalem. Jesus, sure of his glory, replied : "I tell you, that if these should hold their peace, the stones would immediately cry out." Luke, xix. 40.

(26.) In his last prayer, as high priest of mankind, Jesus says : "I have finished the work which thou gavest me to do," John, xvii. 4 ; and at the moment of expiring, he rendered to himself the simple, yet grand testimony, "It is finished!" xix. 30.

(27.) "God sent forth his son, made of a woman," Gal. iv. 4 ; "made of the seed of David according to the flesh," Rom. i. 3 ; and "sprung out of Judah." Heb. vii. 14. (See Book III. Chap. xxxi. note 18.)

(28.) "And the word was made flesh" (that is, man), John, i. 14 ; and, at the commencement of his ministry, we read that Jesus was "about thirty years of age." Luke, iii. 23.

(29.) "Jesus, when he had cried with a loud voice, yielded up the ghost." Matt. xxvii. 50 ; Mark, xv. 37 ; Luke, xxiii. 46 ; John, xix. 30. . . . . "They took him down from the tree, and laid him in a sepulchre." Acts, xiii. 29.

(30.) . . . "It was not possible that he should be holden of it" (of death). Acts, ii. 24. "Christ must needs have risen again from the dead." xvii. 3.

(31.) Had it not been for the prophecies announcing the

Messiah, the Jews would have been justified in saying of Jesus: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." John, ix. 29.

(32.) "Search the Scriptures . . . they are they which testify of me." John, v. 39. "Moses wrote of me," said Christ to the Jews; "but (and) if ye believe not his writings, how shall ye believe my words?" v. 46, 47. "But how then (if the angels should deliver me) shall the Scriptures be fulfilled, that thus it must be?" Matt. xxvi. 54. "O fools! and slow of heart," said Jesus to the two disciples on the road to Emmaus, "to believe all that the prophets have spoken. . . . And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke, xxiv. 25—27. "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled," Acts, iii. 18; and the first preaching of the Gospel consisted in "showing by the Scriptures that Jesus was Christ." xviii. 28. (See, on the number of prophecies and their different degrees of clearness, Book IV. Chap. XLIX. notes 59 and 60.)

(33.) It was through a vague desire not to degrade the advent of the Messiah to the level of the common births and works of this world that some minds had adopted a prejudice of which the Gospel presents traces: "When Christ cometh, no man knoweth whence he is," said the Jews of Jerusalem in justification of their doubts, John, vii. 27; and others were deceived by his humanity itself, so entire was its accordance with ours: "Is not this the carpenter's son?" said they; "is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" Matt. xiii. 55, 56; Mark, vi. 3. "Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" John, vi. 42. "For neither did his brethren believe in him." vii. 5. From the same point of view, his death was a "stumbling-block and foolishness," 1 Cor. i. 23; and the differences between the Jews and Christians, "but certain questions of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." Acts, xxv. 19.

(34.) "Abraham rejoiced to see my day; and he saw it (in idea, in hope), and was glad." John, viii. 56. "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. xiii. 17; Luke, x. 24. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before

the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii. 8, 9. Christ said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed," John, xx. 29; that is to say, the faithful of the old covenant, who lived before the time of the Gospel. "These all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them," Heb. xi. 13; they stood with regard to redemption in the position in which we stand with regard to immortality.

(35.) It was in this sense that Jesus, in the sermon on the mount, said, not to a few chosen men, but to the multitude, in the midst of which he doubtless already saw his apostles: "Ye are the salt of the earth (or of the world, of the human race); but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. v. 13. This proverbial image, borrowed from the properties of salt as a preservative against corruption, was several times employed by Christ, Mark, ix. 49; Luke, xiv. 34; and applied directly to his apostles. Whether, in the sermon on the mount, the expression is applied to the multitude, is a question which appears to depend on another, viz., whether this discourse consists of a number of instructive sentences and lessons collected by St. Matthew, or whether Christ delivered it as it is narrated. But even if we admit, as appears most probable when we compare the parallel passages in St. Mark and St. Luke, that this discourse was collected and drawn up by the sacred historian, would St. Matthew, immediately after the seven *beatitudes*, and after having written: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them" . . . Matt. v. 1, 2, have inserted a passage addressed exclusively to the apostles? The image which follows, the "city set on a hill," Matt. v. 24, gives some reason to conjecture that the whole multitude was before him. (See Book III. Chap. xxxvi. note 66.)

(36.) It is so much in the essence of divine covenants to stipulate for the future, that Moses said to the Jews, "Neither with you only do I make this covenant and this oath," sealed with these curses; "but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day," that is, with your descendants. Deut. xxix. 15. The same idea is expressed by St. Peter in the most

extended sense with regard to the new covenant: "Repent," said he to the Jews, "for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts, ii. 38, 39. There are two important observations to be made on these verses: 1st, "the promise" here spoken of has been sometimes understood to refer, not to the "remission of sins," but to the "gift of the Holy Ghost;" in the apostle's idea, the one was inseparable from the other; and as pardon, salvation, is the end, and the divine graces of the moment the means, it is impossible thus to restrict St. Peter's expression. 2dly, the words "all that are afar off" have been taken to allude to the Gentiles; but St. Peter did not at that time understand the calling of the Gentiles (see Book IV. Chap. XLVII. note 47), and the term used in the original signifies quite as frequently separation by time as by distance. St. Peter then, in this termination of his discourse, promises to the Jews that salvation shall belong to their posterity.

(37.) The righteous of the preparatory covenant were all, each according to his degree of enlightenment and faith, Simeon's and Joseph's, "waiting for the consolation of Israel" and "the kingdom of God," Luke, ii. 25; Mark, xv. 43; and at the moment of the accomplishment of the divine promises, the number of "them that looked for redemption in Jerusalem" was great.

(38.) The Gospel is everywhere given as a testimony; the apostles, the evangelists, are witnesses; this view is that of Christ himself: . . . "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts, i. 8. Again, the apostles said: "Ye killed the prince of life, whom God hath raised from the dead; whereof we are witnesses." iii. 15. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." v. 32. "Yea, and we are found false witnesses of God;" says St. Paul, "because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not." 1 Cor. xv. 15. The apostleship of St. Paul itself is established as a testimony of the truth of the facts of our Saviour's mission, although he was not an eye-witness; "The God of our fathers," said Ananias to Paul, "hath chosen thee, that thou shouldest know his will, and see that just one. . . . For thou shalt be his witness unto all men." Acts, xxii. 14, 15. In the calling of this apostle, divine even in form, the terms *minister* of

Christ, and *witness* of his wondrous deeds, are employed as synonymous. xxvi. 16. St. Peter claims the confidence of the elders as being "a witness of the sufferings of Christ." 1 Peter, v. 1. St. John begins his first epistle, the prologue to his Gospel, with this declaration: "That which was from the beginning (of the mission of Christ) which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life . . . declare we unto you," 1 John, i. 1; language perfectly in accordance with the words of the apostle when narrating his visit to the tomb of the Saviour: "Then went in also that other disciple which came first to the sepulchre, and he saw, and believed." John, xx. 8.

(39.) In the bosom of his family, Jesus was treated with the tenderness, the earnestness, the familiarity which family ties allow. Before the multitude, his relations bestowed on him the cares, either affectionate or importunate, which circumstances appeared according to their judgment to require. "They (Jesus and his disciples) went into a house (at Capernaum); . . . And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him (to bring him away): for they said, He is beside himself (he will faint)." Mark, iii. 19, 20, 21. (See Book III. Chap. xxxi. note 18.)

(40.) Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria?" John, iv. 9. "Pilate answered, am I a Jew? (understand,—*like thee.*) Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?" xviii. 35.

(41.) Now when all the people were baptized" . . . Luke, iii. 21, "then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Matt. iii. 13—15.

The following is the only plausible explanation of the baptism of Jesus. At the period of the Gospel, it was necessary among the Jews, both in politics and religion, to join one of the sects, one of the schools of the time; to stand isolated, to preserve a kind of neutrality, and to avoid taking a part and professing an opinion, was impossible. When a whole nation, at any period of its political and religious life, rallies round the several standards of the moment, it becomes indispensable for every individual to choose one to which he may attach himself. Such was the situation of the Jewish nation at this period, and Jesus, had he held com-

pletely aloof, especially at the commencement of his ministry, would have created fresh difficulties for himself. The school of John the Baptist did not confine itself to keeping alive and diffusing the immediate expectation of the Messiah; it instituted a reform of manners, and was a first step of departure from the formalism of the mosaic worship, and of approach to the spiritualism of the new religion which was about to be proclaimed. Jesus, in receiving the baptism of John, attached himself to the most moral, the most pious school of his time, and publicly took his place and station in the religious movement of the period. All was unmingled advantage in this act, at once so prudent and so candid; it had no inconvenient effect on Christ's after mission; according as this mission was developed, the character of the disciple disappeared in that of the Messiah; and the school of John the Baptist, being only constituted in order to await the fulfilment of God's promises, was gradually abolished by their accomplishment.

(42.) . . . . "God sent forth his Son . . . . made under (subject to) the law (the Mosaic faith)." Gal iv. 4. Jesus celebrated the solemn feasts of the Levitical religion, and went regularly to Jerusalem for this purpose, and particularly for the feast of the passover. John, ii. 13; v. 1; vi. 4; xiii. 1. His assiduity in this respect was of public notoriety: the Jews "spake among themselves. . . . What think ye, that he will not come to the feast?" xi. 56; and the value which he attached to the religious ceremonies of his nation is breathed forth in the touching words addressed to his apostles at the last repast of which he partook with them: "and when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer." Luke, xxii. 14, 15.

(43.) "Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests. . . ." Luke, iii. 1, 2.

(44). "And a stranger will they (the sheep of the good shepherd) not follow, but will flee from him: for they know not the voice of strangers." John, x. 5.

(45.) Christ said; "Salvation is of the Jews," John, iv. 22; that is, the work of salvation has been accomplished in the midst of the Jewish nation. Salvation was the substance, the groundwork; that it was *of the Jews*, was only the form (see Book IV. Chap. LI. and notes); and in every page of the Gospel we see in the

facts, in the least important as well as in the most essential, proofs that the form, the accomplishment, the circumstances of salvation, were the produce of the time, the place, the people in the midst of which Christ appeared. "So there was a division among the people because of him. . . . Have any of the rulers, or of the Pharisees, believed on him?" John, vii. 43—48. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not . . . Then, from that day forth, they took counsel together for to put him to death." xi. 47—53 . . . "The hidden wisdom (the intention of God in sending the Saviour into the world) . . . which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." 1 Cor. ii. 7, 8. "For they that dwelt at Jerusalem, and their rulers, because they know him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain." Acts, xiii. 27, 28. . . . . "But he (Pilate) delivered Jesus to their will." Luke, xxiii. 25. And nevertheless up to the last moment, God "was able to save him from death." Heb. v. 7. This last passage deserves great attention; it forms part of the commentary contained in the Epistle to the Hebrews on the prayer of Jesus during the night of his agony, and hence it follows: that if the death of the Saviour was what is called in theological language an irrevocable decree, a fact of absolute necessity, this principal prayer of Christ has no sense, for he asks what he knows he cannot obtain. So true is this, that some commentators have endeavoured, in order to support their preconceived opinions, to alter the text, and understand the passage in the sense that Christ prays, not that he may be saved from death, but that his agitation may be calmed; and that this prayer is granted in the certainty of his resurrection! To discover how erroneous these forced interpretations are, it is only necessary to read the prayer of Jesus, and the reflections on it in the Epistle to the Hebrews. (See Book II. Chap. xxv. note 42.)

(46.) "It is the spirit (the true and spiritual sense) that quickeneth; the flesh (the form, the images, the words,) profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John, vi. 63.

(47.) "And I, brethren," wrote St. Paul to the Corinthians, "could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. iii. 1. (See, on the meaning of these epithets, Book VI. Chap. LXV. note 28.) And the Hebrews are censured for having "need that one teach them again which be the first principles of the oracles of God;" and for having "become such as have need of milk, and not of strong meat." Heb. v. 12.

(48.) "And it came to pass, when Jesus had ended these sayings (the sermon on the mount), the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. vii. 28, 29.

(49.) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke, iv. 22. The expression, "gracious words," employed in this passage, signifies discourse remarkable for its attractive sweetness, and which won all hearts. "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived?" John, vii. 45—47.

(50.) God, according to Daniel, "changeth the times and the seasons;" that is, rules the great changes in the destiny of the world, Dan. ii. 21; and the expressive and lofty terms used by the sacred writers to designate the time of the redemption, clearly announce a definite and profound intention in the choice of the epoch of our Saviour's advent; ". . . the time of thy visitation," Luke, xix. 44; "the fulness (the accomplishment) of the time" (or times), Gal. iv. 4; Eph. i. 10; "the last days," "these last times," "the last time," 2 Tim. iii. 1; 1 Peter, i. 20; 1 John, ii. 18; "the time of reformation." Heb. ix. 10. These views are fully confirmed by the study of the following texts: "I must work," said Jesus, "the works of him that sent me while it is day: the night cometh, when no man can work," John, ix. 4: "in due time Christ died," Rom. v. 6; "behold, now is the accepted time; behold, now is the day of salvation," which was formerly predicted, 2 Cor. vi. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word," Titus, i. 2, 3; and who can doubt that Christ first fulfilled in his own mission the duty which he imposes on his apostles in theirs, to imitate the "faithful and wise servant, whom his lord hath made ruler over his household, to give them meat (spiritual sustenance) in due season." Matt. xxiv. 45; Luke, xii. 42. An important

consequence resulting from what precedes is, that there is but *one* time for redemption: "And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." Luke, xvii. 22. "Yet a little while is the light with you." John, xii. 35. It is extremely remarkable that, before Daniel, who was the first to predict the epoch of the Gospel, and who prophetically calculated the weeks of years which were to pass away before its arrival, Dan. ix. 25, etc.; Matt. xxiv. 15; Mark, xiii. 14; there is not the slightest anticipation of the number of centuries still destined to the expectation of the Messiah to be found in the Holy Scriptures, however great the efforts of the prophets to discern the times and conjunctures of the redemption, "Searching what, or what manner of time, the spirit of Christ which was in them did signify." 1 Peter, i. 11.

(51.) An expression of Jesus in his prophecy concerning the overthrow of the Jews, and of the afflictions, of the disasters which were to accompany it, sufficiently shows with what compassionate care Providence in some sort measured the duration of this time of trial, and contracted the period of those terrible events which were linked with the events of redemption itself: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. xxiv. 22; Mark, xiii. 20.

(52.) All these positions are perfectly in accordance with the divine intention of redemption, as exhibited by the following texts in the particular point of view alluded to. "For God sent not his son into the world to condemn the world, but that the world through him might be saved." John, iii. 17. "Who (Jesus Christ) gave himself for our sins, that he might deliver us from this present evil world (from the corruption of this age) according to the will of God and our father," Gal. i. 4; and his forerunner, John the Baptist, spoke of him as "the Lamb of God, which taketh away the sin of the world." John, i. 29.

(53.) It is in this spirit that the Gospel judges antiquity: "Who (God) in times past suffered all nations to walk in their own ways." Acts, xiv. 16. God willed that men in those times "should seek the Lord, if haply they might feel after him . . . And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." xvii. 27—30. "For as many as have sinned without law (revealed law) shall also perish without law" (without being judged by the law). Rom. ii. 12. These ages of ignorance are called days of the "forbearance of God." Rom. iii. 25. "For God hath concluded them

all in unbelief (had left them all as captive under disobedience) that he might have mercy upon all," xi. 32; and St. Paul himself condescends to palliate in some degree the errors of idolatry, by attributing them to the strength of the religious sense or tendency: "Ye men of Athens," said he, "I perceive that in all things ye are too superstitious." Acts, xvii. 22. The same apostle considers the condition of men before the Gospel dispensation as a state at once of sin and of misfortune: "The children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others . . . Wherefore remember, that ye being in time past Gentiles . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 2, 3. 11, 12.

(54.) The Gospel, in accordance with the whole of profane history, everywhere alleges the gradual increase of iniquity, the empire of sin, and the departure from, and oblivion of God: "The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." John, vii. 7. The terrible picture of pagan manners with which the epistle to the Romans opens, sufficiently testifies the universal and long-increasing corruption. Two traits in this picture require especial notice: "receiving in themselves that recompense of their error which was meet;" the connection of ideas shows that the punishment of these redoubled iniquities was inflicted by the very excess of that idolatry which had opened the way to them. Again, Paul depicts the corruption of the time as being calmly resolved on and pursued: "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." i. 32. This punishment, a striking example of evil engendering evil, is explained in that "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." i. 28. The Gentiles "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness (hardness) of their hearts," Eph. iv. 18; ". . . . you that were sometime alienated, and enemies in your mind by wicked works," Col. i. 21; so that "the whole world" lay "in wickedness." 1 John, v. 19.

The idea of the progressive invasion of evil before the Gospel is especially developed by St. Paul in the difficult and profound discussion into which he enters in order to show, that the first

covenant, the mosaic economy, established as a barrier against iniquity and error, far from attaining its end, so greatly had it been violated and disfigured, had only served to render man more inexcusable, more wicked and criminal. Bringing himself on the scene of argument, as a descendant of Abraham and disciple of Moses, he says: "And the commandment, which was ordained to life (to make me live a holy and happy life), I found to be unto death. For sin, taking occasion by the commandment, deceived me the more criminally, and it slew me . . . sin, that it might appear sin, working death in me by that which is good; that sin by the commandment, (which should have made me better,) might become exceeding sinful." Rom. vii. 10, 11. 13.

The old covenant had preceded the new in depicting these perversions of the moral sense, and the triumphant security of the wicked: "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst," (sin to sin.) Deut. xxix. 19; here we see iniquity trusting beforehand in its triumph. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isaiah, v. 20; and here the perversion of the moral sense. Man, in this case, retains only what St. Paul calls a *seared* conscience, 1 Tim. iv. 2, and one consequently insensible.

(55.) All this is expressed in the simple phrase of Jesus: "I have overcome the world." John, xvi. 33. He had already said "Now shall the prince of this world be cast out," xii. 31; the prince of this world, the demon, a well-known image which in the Jews' ideas represented all iniquity, impiety, and error. At the commencement of his ministry, he revealed its holy purpose to Nathaniel in this promise: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," i. 51; an image borrowed from the recollections of the old covenant, and announcing a re-opening of free and constant communication between our world and heaven, between mankind and God. The progress of the children of God after the Gospel dispensation, is clearly expressed in this declaration; "Wisdom is justified of her children." Matt. xi. 19; Luke, vii. 35. . . . "This is the victory that overcometh the world, even our faith (that is, the Christian religion), 1 John, v. 4; and of the Gentiles it is said, that God had "purified their hearts by faith." Acts, xv. 9. Truly, to so great a change we may with justice apply the sublime words of the prophet: "The people that walked in darkness have seen a

great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah, ix. 2. "Ye are all the children of light, and the children of the day." 1 Thes. v. 5. "The night is far spent, the day is at hand." Rom. xiii. 12.

(56.) Even in the most corrupt ages, God, who "knoweth them that are his," 2 Tim. ii. 19, was able to say to his prophets: "Yet I have left me seven thousand (a considerable number) in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings, xix. 18. And on the other hand, even at the periods when truth, holiness, and charity exercise the greatest sway, the kingdom of heaven is like scattered seeds, some fruitful, some barren," Matt. xiii. 3; like the field where the "enemy came and sowed tares among the wheat;" xiii. 25; "like unto a net, that was cast into the sea, and gathered of every kind." xiii. 47.

(57.) Sometimes the virtues, the progress of believers, are not even comprehended by irreligious and depraved minds: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not." 1 John, iii. 1. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is, therefore, Christ the minister of sin? God forbid." Gal. ii. 17.

(58.) The disposition to praise the past is one against which the true Christian and the true philosopher cannot be too much on their guard. It has showed itself in all times, even at the most brilliant epochs; "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Eccl. vii. 10.

(59.) Called in the Gospel "devout men," or men "fearing God." Acts, x. 2—7. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude." . . . xvii. 4. These chosen spirits were among the Gentiles, what the disciples of John the Baptist were among the Jews; they prepared "the way of the Lord," and made "his paths straight." Matt. iii. 3.

(60.) "The day is thine, the night also is thine: thou hast prepared the light (the moon) and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter." Ps. lxxiv. 16—17.

(61.) . . . "The Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. xi. 9. This passage merely signifies that, notwithstanding the efforts which men made by

constructing a city, a capital, and a sort of tower or lighthouse to serve as a kind of rallying point in the midst of the immense plains of Asia, the differences of language brought on a necessary dispersion, the commencement of which is fixed in the biblical genealogies at a very indefinite period: "And the name of the one was Peleg; for in his days was the earth divided" (Peleg signifies division). Gen. x. 25; 1 Chron. i. 19. . . . "The Most High divided to the nations their inheritance" (to each its portion of the world). . . . Deut. xxxii. 8. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts, xvii. 26.

(62.) "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." Gen. ii. 24; Matt. xix. 5; Mark, x. 7; Eph. v. 31. Here we have, in the simple words of Scripture, the origin of society, which has been sought elsewhere, by taking effects for causes, such as the differences of language, property, commerce, industry, mutual defence, the necessity of public order, and of government.

(63.) . . . "But for Adam there was not found an help meet for him." Gen. ii. 20. "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him," ii. 18; "and the man recognised his companion and said: This is now bone of my bones, and flesh of my flesh." ii. 23. "For the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark." vii. 13. "Have ye not read, that he which made them at the beginning, made them male and female?" (made but one man and one woman). . . . . "Wherefore they are no more twain, but one flesh," Matt. xix. 4—6; Mark, x. 6. . . . "He that loveth his wife loveth himself." Eph. v. 28.

(64.) The first known instance of polygamy is that of Lamech, a descendant of Cain. Gen. iv. 23. The same whom the invention of the art of forging iron put in possession of arms more dangerous than those of his contemporaries, and whose manners appear to have been ferocious. It is difficult not to believe that polygamy arose from the abuse of superior strength with regard to the "weaker vessel." 1 Peter, iii. 7. National calamities and servitude, and the disasters of war, may also have contributed to favour it. "Thy men (O Sion) shall fall by the sword, and thy mighty in the war. And in that day seven (several) women (in order to avoid the oriental opprobrium of celibacy) shall take hold of one man, saying, we will eat our own bread, and wear

our own apparel (without availing ourselves of the rights given us by the law), Ex. xxi. 10.; only let us be called by thy name, to take away our reproach." Isaiah, iii. 25; iv. 1. 65. It is against women degraded and corrupted by polygamy, and by the life of the harem, that Ecclesiastes utters this severe judgment: "Behold, this have I found, counting one by one, to find out the account; which yet my soul seeketh, but I find not: one man (one good man) among a thousand have I found, but a woman among all those have I not found." Ecc. vii. 27, 28. While in the bosom of a legitimate family, the influence of the Christian woman, in her freedom and purity, may be so great, in St. Peter's opinion, that he addresses this exhortation to women:— "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word (who are pagans), they also may without the word (without the exhortations and urgency of domestic proselytism) be won by the conversation of the wives; while they behold your chaste conversation, coupled with fear." 1 Peter, iii. 1.

(66.) This distinction between nations, some being models of good and evil imitated by others, is so consonant to the designs of Providence, that it constituted one of the privileges and duties of Israel. "And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . . And the Lord shall make thee the head, and not the tail. . . ." Deut. xxviii. 10—13. The same idea is expressed in the sermon on the mount, with admirable clearness and force: "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. v. 14. . . . "ye shine," said St. Paul to his favourite church of the Philippians, "as lights in the world." (See Book III. Chap. xxxii. note 35.)

The captivity of Babylon may be explained, independently of the justice of this signal chastisement for the various idolatries and iniquities of Israel, by the same historical principle: "they that escape of you shall remember me among the nations whither they shall be carried captives. . . ." Ezek. vi. 9. "But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen, whither they come; and they (these nations) shall know that I am the Lord." xii. 16. (See Book III. Chap. xi. note 79.)

(67.) That it was the intention of Providence that the Jewish nation, becoming the first Christian nation, should take its rank as a model of the new religion, is demonstrated in all its great features by the whole of particularism, and in detail by the

wisdom with which Christ, in maintaining his assertion, that he was "not sent but to the lost sheep of the house of Israel," Mat. xv. 24; and in taking precautions that the first propagation of Christianity should not, so to speak, go beyond the limits of Judea; "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," x. 5, said he to his apostles. He gave it however to be understood that he had "other sheep (the Gentiles) which are not of this fold" (of Israel), John, x. 16: and shewed by a few rare examples that redemption and its advantages could go beyond the circle of Abraham's posterity. The Samaritan woman and the inhabitants of Sychar, John, iv. 4; the centurion of Capernaum, doubtless a proselyte, whom Christ admired, and of whom he declared that he had "not found so great faith, no, not in Israel," Matt. viii. 10; Luke, vii. 9; the Canaanitish woman, evidently neither a Jew by birth, nor a proselyte, whose daughter he healed, Matt. xv. 26; Mark, vii. 27; and the Samaritan leper whom he cured, and whose gratitude he praised," Luke, xvii. 15; these were the only examples which announced afar off the calling of the Gentiles. It was not till the close of his mission, that Jesus more positively announced its universalism (see Book VI. Chap. LXIII., note 23), and then its position in Israel was taken.

(68.) This single consideration accounts for the ministry of St. Paul, "a preacher, and an apostle, and a teacher of the Gentiles," 2 Tim. i. 11; as St. Peter was to the Jews, Gal. ii. 8; St. Paul, to whom the Divine voice said—"I will send thee far hence unto the Gentiles;" Acts, xxii. 21; whose journeys and labours were always directed towards the West; . . . "from about Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ." Rom. xv. 19. And who even proposed to himself to carry it into Spain. xv. 24.

(69.) "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" Matt. vi. 22, 23. "Take heed, therefore, that the light that is in thee be not darkness." Luke, xi. 35.

Much research has been exhibited with regard to the meaning of the expression, "the light of the body is the eye:" in order to understand its meaning, we need only take in its simplicity the image of which Jesus makes use; the eye guides the body, directs its movements and its progress: and it is evident, from the very fact that Jesus employs so general an expression, that he implies by this emblem not any particular restricted principle,

but that principle, whatever it may be, whether of moral, intellectual, or religious life, which each individual adopts for his own guidance. Although the context in the two Evangelists is different, the sense is the same; according to St. Matthew, Jesus had just been censuring animosity, hypocrisy, and worldliness; according to St. Luke, he had been condemning that wholly outward faith which exacted miracles, and impressing upon his disciples the duty of diffusing the truth, instead of putting it "in a secret place," keeping it to themselves. Both trains of ideas led equally naturally to the important lesson: the principle, whatever it may be, that guides our life, turns the scale; if this principle is good, true, and holy, our whole career is sanctified by it; if it is bad, our pretended light being but darkness, all is darkness.

(70.) "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" 1 John, iv. 20. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." ii. 4. It is by the action of the tendencies upon one another that *the truth*, which seems only to be addressed to the mind, *sanctifies* the heart. John, xvii. 17.

(71.) "They that make them (idols) are like unto them; so is every one that trusteth in them." Ps. cxv. 8; cxxxv. 18.

(72.) "Who changed the truth of God into a lie, and worshipped and served the creature more than (rather than) the Creator . . ." Rom. i. 25. . . . "Make us gods," said the Hebrews to Aaron, "which shall go before us." Ex. xxxii. 1.

(73.) Moses foresaw the excesses and dangers of polygamy, when he forbade the usual indulgences of Asiatic seraglios to the future kings of Israel: "Neither shall he (the king) multiply wives to himself, that his heart turn not away to idols." Deut. xvii. 17. And the famous example of Solomon but too well proved the wisdom of these provisions. 1 Kings, xi. 1.

This power of idolatry is so indisputable, that various idolatries of antiquity, adopted and imitated by the Jews, sanctioned prostitution; and under the kings the Jews carried their oblivion of the laws of Moses even to this point," Lev. xix. 29; xxxi. 9; Deut. xxiii. 18; and their imitation of the worship of false gods. 1 Kings, xiv. 24; xv. 12.

The Scripture abounds in passages of extreme energy, in which the absurdity and immorality of idolatry are denounced, and the perversion of the intellectual and moral senses declared to be its inevitable consequence. We may consider all these passages as

summed up by St. Paul, who, in describing the state of manners and minds at the time of the Gospel, first represents men as having become "vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," Rom. i. 21, 22; then, as having "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," i. 23; and finally describes, as the result of these errors, the frightful vices everywhere practised.

(74.) "Have a nation changed their gods, which are yet no gods? But my people have changed their glory (God) for that which doth not profit" (for idols). Jer. ii. 11.

(75.) Thus the Athenians, in their "city wholly given to idolatry," were "in all things too superstitious," and had dedicated an altar "to the unknown god." Acts, xvii. 16. 22, 23. A very singular, but still more certain fact, is that they had either consecrated several altars of this kind, or had, through a feeling of superstitious fear, preserved very ancient altars, without any inscription. The profane authors speak of altars to the unknown gods, but do not speak of an altar consecrated to an unknown god, or to the unknown god. It has been justly remarked that no deduction against the Apostle's assertion can be drawn from their silence, as, especially in the areopagus, he would not have ventured to speak inaccurately of these Athenian devotions.

(76.) "Thus saith the Lord of Hosts . . . I have made the earth . . . and have given it unto whom it seemed meet unto me." Jer. xxvii. 5. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance," (is as his family). Deut. xxxii. 8, 9. The Land of Promise was considered as the dwelling-place of the Lord: "Thou shalt bring them (thy people) in, and plant them in the mountain of thine inheritance, in the place, O Lord! which thou hast made thee to dwell in; in the sanctuary, O Lord! which thy hands have established." Ex. xv. 17.

The conquest of Joshua, which served to accomplish the designs of Providence, was, in addition, a just punishment of the deep corruption of the Syrian nations. "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee." Deut. ix. 4.

(77.) The polygamy of the Jews, moderated by the laws of Moses, was a sort of medium between the monogamy of the West, and the polygamy of the East. It prevailed from the age of Abraham to that of David and Solomon, then gradually fell into disuse, and entirely disappeared some time after the reigns of these princes. In the writings and institutions of their legislator, there is a manifest intention to discredit and restrain customs which he could not abolish ; he speaks of the divine institution of lawful marriage, and of the first known example of polygamy, (see the texts of Chap. xxxvi. note 64) ; he seizes every opportunity of exposing the inconveniences of the latter, Gen. xvi. 30 ; he forbids the luxury of harems to kings, Deut. xvii. 17 ; he rendered seraglios impossible, by interdicting eunuchs, xxiii. 1 ; he imposes on the conjugal relation, rules and precautions to which polygamy would find it very difficult to accommodate itself, and he fixes in a rigorous and precise manner the rights of wives. All these laws were intended to produce, and did in time produce, the abolition of this abuse ; and it is worthy of remark that polygamy had entirely disappeared before the period at which the Jews, by the captivity of Babylon, began daily to lose their character of a stationary people, and to assume that of an active one, necessary at a later period to the diffusion of the Gospel.

(78.) The *stationary* situation of the Jews, so long maintained, was the consequence, not only of polygamy, but also of their religious, and, consequently, political, isolation in the midst of nations. . . . " I the Lord am holy, and have severed you from other people, that ye should be mine." Lev. xx. 26. " For thou didst separate them from among all the people of the earth, to be thine inheritance." I Kings, viii. 53.

We must, however, be careful not to exaggerate this isolation ; the prohibition of communication was absolute with regard to the Canaanites, properly so called, among whom the Philistines were included ; also with regard to the Amalekites or Canaanites of Arabia Petrea, and to Moab, Hammon, Midian, and the Amorites, to the east of Jordan. The example of idolatry was too contagious to authorise the least intimacy of relation between these nations and Israel. With the other nations, a state of peace and of exchange of treaties was not forbidden by the law : David and Solomon maintained peaceful and honourable relations with the kings of Egypt, of Tyre, of Hamath, and with the queen of Sheba. At a later period, the prophets Isaiah, Hosea, and Jeremiah, only condemn alliances of the Jews with foreign nations, on the ground of their being contrary to the true interests

of the nation and to the views of Providence; and the grandson of an Egyptian was allowed to be admitted into the congregation of the Lord, the Jewish nation. Deut. xxiii. 8. The duties of kindness and justice towards strangers were prescribed in the most positive terms: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. xix. 34; Ex. xxii. 21, xxiii. 9; Deut. xxiv. 17; xxvii. 19. And Israel could the less abuse its divine privilege, as it knew from its own law that "God regardeth not persons . . . and loveth the stranger." x. 17, 18.

The second cause of the stationary character of the Jewish nation, maintained especially up to the period of the captivity, was the absence of foreign commerce. Moses confined himself to enjoining good faith and honesty in exchanges, and to condemning false measures, Lev. xix. 35, 36; Deut. xv.; and nothing in his law resembles a commercial code. The efforts of Solomon and Jehoshaphat to create a transit and maritime commerce by Egypt, the Mediterranean, and the Red Sea, had no permanent consequences. It was not until near the time of the captivity of Babylon that Jerusalem, to which Joppa served as a port, began to excite the jealousy of the Tyrians. "She is broken," said they, "that was the gates of the people." Ezek. xxvi. 2.

(79.) There are innumerable texts in the sacred writings of both covenants, which express the idea of the mission or privilege of the Jews, and of their title of people of God; this mission may be summed up in four distinct but closely united points: the knowledge of the true God; the promise of the Saviour; the drawing up and preservation of the old covenant; and, lastly, the accomplishment of the redemption in the very bosom of their nation.

Abraham was called, Gen. xii. 1; "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi. 8. On all the great occasions of his life it was said to him, "in thee shall all families of the earth be blessed." Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4. "And he (Abraham) believed in the Lord; and he counted it to him for righteousness;" that is, Abraham with confidence accepted his great destiny, and raised himself to his holy task, xv. 6; thus he became "the father of all them that believe," Rom. iv. 11; that is the first head of particularism, the first special guardian of religious truth. "For I know him (said the Lord) that he will command his children and his household after him, and they

shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19. "Now, therefore," it is said to the contemporaries of Moses, "if ye will obey my voice, indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people." Ex. xix. 5 . . . "That thou mayest be an holy people unto the Lord thy God, as he hath spoken." Deut. xxvi. 19. "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." 1 Sam. xii. 22. "He hath not dealt so with any nation: and as for his judgments, they have not known them." Ps. cxlvii.

(80.) "Remember these (things), O Jacob and Israel; for thou art my servant: I have formed thee." Isaiah, xliv. 21. "For (while) all people will walk, every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." Micah, iv. 5. "Thus saith the Lord of Hosts, in those days it shall come to pass, that ten men (an indefinite number) shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard (learned) that God is with you." Zach. viii. 23.

"Unto you first," said St. Peter to the Jews, "God, having raised up his Son Jesus, sent him." Acts, iii. 26. . . . "Who are Israelites; to whom pertaineth the adoption, and the glory (Ex. xl. 34, 35; 1 Sam. iv. 22; 2 Chron. vii. 1, 2.); and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came." . . . Rom. ix. 4, 5. "Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." xv. 8.

This divine commission, given to Israel, constituted particularism, and made the Jewish religion a national religion.

Yet Providence prepared afar off the return to universalism; not only at the moment of the captivity, and by the dispersion of the Jews over Asia at a period when Greece and Italy were still comparatively barbarous; but we may see the light of universalism faintly dawning in some degree, even in the age when Solomon erected the temple of a unique and local worship; in the prayer of dedication, this prince says: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; . . . when he shall come and pray toward (in) this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all

the people of the earth may know thy name, to fear thee." 1 Kings, viii. 41—43; 2 Chron. vi. 32. Isaiah proclaims the rights of, and re-assures the proselytes and even eunuchs (who in whatever manner they had become so were not considered as Jewish citizens). Deut. xxiii. 1.; "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, behold, I am a dry tree (I shall be cut off as a barren tree). For thus saith the Lord . . . those that choose the things that please me, and take hold of my covenant; even unto them will I give, in mine house, and within my walls a place." . . . Isaiah, lvi. 3, 4, 5. Ezekiel when he promises to the Jews a new division of the Holy Land, meaning by this image to give them assurance of a restoration after the captivity, does not forget the strangers or proselytes who were soon to be more numerous than ever. "And it shall come to pass, that ye shall divide it (the country) by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." Ezek. xlvii. 22, 23.

A curious passage in Isaiah, the complete explanation of which would require a separate dissertation, opened to the Mosaic system a vast perspective of extension. "In that day," says the phrophet, "shall five cities (five, several, the definite for the indefinite number) in the land of Egypt speak the language of Canaan (a figurative expression—the language of the worship of the true God) and swear to (by) the Lord of Hosts . . . And the Lord shall be known to Egypt . . . In that day shall there be a highway out of Egypt to Assyria (that is, there shall be frequent and intimate communication); . . . and the Egyptians shall serve the Lord with the Assyrians. In that day shall Israel be the third with Egypt and Assyria." Isaiah, xix. 18 – 24. This whole passage, extremely poetic in style, is a prophecy of the progress which should be made by the Jewish religion under the Ptolemies, during which period there were a million of Jews established in Egypt, whose teaching and example must have greatly diffused the knowledge of the true God and of revelation, and from whom even the nations of the interior of Asia derived benefit. It was impossible more effectually to undermine particularism than by placing Israel as *the third* with two strange nations in the service of the true God.

The intention of Providence of gradually preparing universalism by diffusing among strange nations some hopes of the advent of a Messiah, and the wisdom of the means employed to this end, find a curious confirmation in the narrative of the arrival of the magi at Jerusalem. Of these magi, tradition has made kings; the first interpreters of the Scripture opened the way to these errors by interpreting, literally, some expressions in the Prophets and the Psalms, and resting upon the ideas of the Jews who expected a temporal Messiah, the King of kings, before whom all men should bow: the Psalmist, in describing the glory of Solomon, says: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." Ps. lxxii. 10. Isaiah, in one of his Messianic prophecies, has said in a more explicit manner: — "Kings shall see and arise, princes also shall worship." Isaiah, xlix. 7. These passages probably contain the origin of those legends of tradition which has also endeavoured to fix the number of kings, viz., three, solely because three kinds of presents, "gold, and frankincense, and myrrh," Matt. ii. 11, are mentioned in the Gospel. These fables have not the slightest historical foundation, and deserve no attention, notwithstanding the endeavours which have been made to consecrate them, by erecting to these imaginary kings in a cathedral, a cenotaph loaded with jewels. The word *magus* is of Persian origin and very ancient; it signified priests, wise men, philosophers; it appears that, from the earliest historical times in Asia, these magi formed sorts of colleges or institutions, which corresponded with one another, obeyed a supreme head, and were principally occupied with drawing up calendars, consequently, therefore, with astronomy, astrology, medicine, and physics, and preserved the old traditions. Since the time of Alexander, their credit, science, and numbers, had been greatly diminished; the current of philosophy had flowed back towards Europe, in consequence of the Greek and Roman ascendancy; and the foundation of Alexandria had greatly favoured this change. It is, however, certain, from the testimony of writers contemporary, or nearly so, with the Gospel, that men addicted to these studies, and known by this name, were still dispersed in Asia, and especially in Persia and Arabia. In the interval between the overthrow of the Jews under Nebuchadnezzar, and their restoration under Cyrus, Daniel, the author of the celebrated prophecy of seventy weeks of years, which were to elapse between Cyrus and the Gospel, had been the head of these magi. The recollection of this remarkable prophecy would naturally be preserved among them, and would be strongly awakened at the moment when, according to the impartial testimony of three Roman historians, a

rumour was everywhere diffused that a master of the world was about to show himself in the East. The appearance of a meteor, perhaps of a comet, struck these magi, who were always occupied with astrology. They believed that this phenomenon, coinciding with the date of Daniel's prophecy, announced its accomplishment; the personage whose advent was predicted by Daniel must, according to their ideas, be a king; some of them, therefore, following the universal custom of the ancients, that of undertaking journeys for the purpose of verifying facts of science, went into Judea, not to a village like Bethlehem, but to the capital, and inquired, "Where is he that is born king of the Jews? for we have seen his star in the East," Matt. ii. 2; that is, according to the erroneous ideas of astrology, the star announcing his birth. This circumstance of the nativity, when thus explained, far from presenting any difficulty, is a confirmation both of the fact that the expectation of the Messiah was general, and of the meaning of the prophecy of weeks. The presents offered by the magi afford an example of the ancient and universal usage of the Eastern nations, followed even in the present day, never to approach princes and great personages without bringing gifts, among which are always some pieces of gold: and it must be remarked, that in the whole conduct of the magi there is nothing religious.

(80.) "For what nation is there so great, who hath God so nigh unto them (their gods) as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. iv. 7, 8. "Only the Lord (the Lord only) had a delight in thy fathers to love them," x. 15; ... "to make thee high above all nations which he hath made." xxvi. 19.

(81.) "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people (for ye were the fewest of all people); but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers...." Deut. vii. 7, 8.

(82.) "Is not he (the Lord) thy father? ... hath he not made thee, and established thee?" Deut. xxxii. 6. ... "When he (Jacob) seeth his children, the work of mine hands ..." Isaiah, xix. 23. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." (We have not made ourselves his people.) Ps. c. 3.

(83.) The immense responsibility of the generation in whose days the Gospel was revealed, is expressed in the strongest terms:

The true light "came unto his own, and his own received him not." John, i. 11. "They have Moses and the prophets; let them hear them." Luke, xvi. 29. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. . . . Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust: for had ye believed Moses, ye would have believed me, for he wrote of me." John, v. 43. 45, 46. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. xxiii. 37; Luke, xiii. 34. Again, in his reproaches to his adversaries, Christ says—"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: woe unto you, lawyers! for ye have taken away the key of knowledge; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13; Luke, xi. 52. And when some well-disposed listeners inquired of the apostles, "Men and brethren, what shall we do?" they were obliged to reply, "Save yourselves from this untoward generation." Acts, ii. 37—40. The calling of the Gentiles was announced as a sort of punishment and humiliation for the people of God, thus dispossessed: "I say unto you," said the master of the feast, "that none of those men which were bidden shall taste of my supper." Luke, xiv. 24. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43.

(84.) The Lord said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and (but) I will make of thee a great nation." Ex. xxxii. 10. ". . . I will make of thee a greater nation, and mightier than they." Numb. xiv. 12. ". . . God is able of these stones (on the banks of the Jordan) to raise up children unto Abraham," Matt. iii. 9; and during the wanderings in the wilderness, there was a moment at which Providence was on the point of declaring the religious degradation of Israel from the high station of people of God, and scattering them among the nations: "I lifted up mine hand unto them, also, in the wilderness, that I would scatter them among the heathen, and disperse them through the countries." Ezek. xx. 23. This passage in the prophet agrees with the words of the song of Moses: "I said I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should be-

have themselves strangely; and lest they should say, Our hand is high, and the Lord hath not done all this." Deut. xxxii. 26, 27.

(85.) "My well-beloved hath (had) a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it (to protect it from the devastations of the Nomadic tribes), and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes: and now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" Isaiah, v. 1—4. "O my people, what have I done unto thee? And wherein have I wearied thee?" (given thee pain.) Micah, vi. 3. "Thus saith the Lord, what iniquity have your fathers found in me (what wrong have I done to them), that they are gone far from me . . .?" Jer. ii. 5.

(86.) "What advantage, then, hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God" (that is, the Revelations). Rom. iii. 1, 2. Isaiah had said to them, ". . . Out of Zion shall go forth the law, and the word of the Lord out of Jerusalem, thence to be diffused among all nations." Isaiah, ii. 3.

BOOK IV.

THEORY OF REVELATION.

" Audeo dicere, fratres mei, forsitan nec ipse Johannes dixit ut est, sed et ipse ut potuit; quia de Deo homo dixit, et quidem inspiratus a Deo, sed tamen homo; quia inspiratus, dixit aliquid; si non inspiratus esset, dixisset nihil; quia vero homo inspiratus non totum quod est dixit, sed quod potuit homo dixit."—St. August. *Tract I. in Joan. Evang.*

" Sed nolo supra fidei meæ captum argute philosophari. Et videmus Dei spiritum adeo ejusmodi argutias non probare, ut nobiscum balbutiens, quam sobrie de tantis arcanis sapiendum sit, tacendo clamet."

Calvin *on the Proem of St. John's Gospel*

CHAP. XLI.

REVELATION A HISTORY OF TRUE RELIGION.

Every instance of redemption must be subordinate to the creation which it proposes to amend, to repair, to remake, to regenerate. A redemption is the correction of a creation, the complement, or the renewal of a creation (1), and consequently must be what the nature of the creation requires. In other words, it is a remedy, whose speciality depends on that of the evil which it proposes to cure.

Redemption being subordinate to creation, it follows that the idea of a Redeemer is subordinate to that of a Creator; the one depends upon the other, the two notions are correlative; this great principle is as pregnant

as it is simple, and may be summed up in the two immense words: As God, so Christ. (2)

Seeing, that the idea of God and that of a Redeemer are so far corollaries of one another, it follows that Revelation — the testimony of redemption, must always be based upon a pure notion of God. (3) The idea of God and that of the Redeemer will have to pass down through ages together, and, so to speak, abreast: Revelation, therefore, can be nothing else than the history of the idea of God amongst men; in other words, the history of true religion.

The notion of God leads to that of creation; that of creation to that of providence, which has been well defined to be creation continued. The notion of a being who creates, and then abandons, disinherits, forgets his works and his children, is manifestly self-contradictory. (4) Providence can neither be arbitrary nor partial, it extends over all. If then there are two creations, there are two providences; or, to speak more exactly, and to separate less that which really forms but one, there is in providence a double province, a double care; that which preserves the worlds in their orbits, with their fixed laws, their definite proportions, and their inimitable harmonies; and that which in the universe administers the worlds of intelligence, — of conscience, of the affections, of our power of enjoyment, and religious faculties. The culture of human religiousness is only one of the cares, one of the superintendences, of these worlds; and as God *clothes the grass of the field* with verdure, he clothes our understandings with truth.

The one of these dominions is as necessary as the other; mind can no more do without government and direction than matter. Should *God withdraw his breath*,

all existing things, moral and physical, would be annihilated; and there is no providence, if there is not, so to speak, a spiritual providence. (5)

It may be still further said, the world, as it appears, could better dispense with a material than a moral providence; because the physical world, being deprived of freedom, is subjected to laws established once for all from the beginning, which operate without variation, abatement, or renewal. (6) Causes and effects correspond, like the crenulated teeth of an immense wheel always in motion. But beings endowed with freedom, and created for progress, require that moral providence which governs from day to day; a phraseology which may be appropriately used, since with God "one day is as a thousand years, and a thousand years as one day."

It is therefore impossible that the spiritual providence should cease for a moment to watch over the development of the religious instinct in man, the maintenance of the knowledge of God, the hereditary and traditional expectation of a Redeemer; in a word, this spiritual providence, which establishes and maintains the dominion of moral influences, as physical providence gives dominion in nature to calms and storms, has, within the limits of human freedom, favoured the influence of the double idea of God and Christ, of a creation and a redemption, ideas which once united must always so remain. And, in short, this is merely to say, that the Creator has persevered in the design of creation; and having created man for progress, he continues to direct this progress. (7)

It is not, therefore, merely human activity which is displayed, but along with it divine activity also is necessarily manifested in the scenes of Revelation. What

would a Revelation be, were God to take no part in its action. (8)

Whence it follows that Revelation is a written providence.

Believers are, in fact, those in whom Providence confides. (9)

CHAP. XLII.

DIVINE AND HUMAN ELEMENTS IN REVELATION.

WHATEVER definition of Revelation we prefer, whether we consider it as the annals of true religion, the history of the development of the notion of God, the progressive transmission of the hope of salvation, or the plans of Providence committed to writing; each and all of these definitions infallibly suggest the double character of Revelation, the combination of two activities; that of God, and that of man. Blot out God from the idea, it is no longer a Revelation; but take away man, and what would it be then?

This meeting of two activities, employed in the same acts, is not successive, the one is not detached and apart from the other, it does not manifest itself by a perpetual change from one to the other; this union does not consist in each making way alternately for the other, so that one shall be at repose whilst the other is in operation, and thus act reciprocally: these alternations would constitute two different labours and not one common labour, not a fusion, a true harmony, an intimate alliance. The co-operation of these two activities must be constant and consecutive; both incessantly at work; the influence of both permanent and reciprocal; both always cause and always effect. All

these ideas are in accord with an important principle previously laid down, viz., that activity is continuous.

But if in the scenes of Revelation these two activities, divine and human, are continuous, it follows that they are not merely in juxta-position, but incessantly and everywhere mingled and operative together.

Whence we must conclude it to be impossible to draw a clear and definite line of separation in Revelation, between the activity of God and that of man. (10) The line of demarcation is often uncertain, confused, and invisible.

What human eye, piercing the vapours of the air through which light reaches us, is able throughout its whole circumference to determine where the earth's atmosphere ends, and the heavenly ether begins?

This mysterious uncertainty is merely a new aspect of the mystery, everywhere recurring, that of the voluntary withdrawal of the creative will in order to allow created wills to act without restraint. Who can say how, at what point, or at what moment it withdraws? and when and where it interposes? It is obvious, however, that these two matters of fact — the first, that the human mind takes a part in the work of Revelation; and, secondly, that the limit between Divine interposition and human activity is imperceptible — are indifferent to faith. Inspiration must always have been imparted in the needful proportion, and perfect harmony been preserved between the supreme intelligence which presided over the work, and the limited intelligence called upon to introduce the human element, and to spread over it a human colouring. (11) Without intimate and constant accord, Revelation would have failed of its object, and God deceived the world. (12)

CHAP. XLIII.

OF INSPIRATION.

God's share in Revelation is called inspiration.

Inspiration is a transmission of ideas from God to man.

God and man being intelligent beings, a mutual transmission of ideas is conceivable, if the nature of God and that of man permit this exchange. (13)

An intelligent being, who is at the same time endowed with affections, cannot keep his intelligence to and for himself alone. Selfishness in knowledge is contrary to a nature gifted with affections. This is true as regards man. The search after, and the discovery of truth is one of the means of his progress, one of the secrets of his happiness, and consequently he is impelled to communicate his knowledge. A being endowed with affections who knows, wishes those whom he loves to know also. He learns, not for himself alone, but for others; he learns and teaches with an equal degree of pleasure. God is love; consequently, inspiration is in perfect harmony with his nature, and it is easy to understand that Divine intelligence must be expansive, whilst it would be impossible to form an idea of God keeping all his knowledge to himself.

Inspiration, therefore, on the part of God, is a necessity which results from his essence, and to deny all inspiration is to deny that God is love. (14)

Inspiration, as regards our reason and truth, is what grace or spiritual providence is as regards our conscience and virtue.

Inspiration, therefore, is clearly nothing but an intellectual relation between God and man; and a God

without relations with his creatures is not God, for he is not God the Creator.

Providence is a universal Theocracy. Theocracy, properly so called, is merely a rational providence acting for a particular end; inspiration is nothing but an individual Theocracy.

All our tendencies contribute to our relations with God; in other words, to the development of the religious tendency, to the approximation of the creature to the Creator.

Our moral force aspires to bring our will into harmony with his.

Our affections, to love as he loves.

Our faculty of enjoyment, to possess our happiness as securely as he possesses his.

How then should the intellectual powers alone remain excluded from, and beyond the sphere of these intimate relations?

It is vain to allege that God ought to have endowed the human soul with faculties sufficient for the discovery and preservation of religious truth, and thus have rendered inspiration unnecessary. (15) By reasoning in this manner, it is not merely inspiration and Revelation that is denied, the denial reaches farther; redemption too is denied. Without redemption there would be no Revelation, which constitutes merely its evidence and record. Redemption alone has rendered Revelation necessary; and, as God could not grant the remedy before the evil, viz. sin, he could not grant light equivalent to the importance of the testimony, viz. Revelation, had there been no salvation of which it was necessary to bear witness. (16)

CHAP. XLIV.

OF THE MODES OF INSPIRATION.

Inspiration is not only mysterious as far as relates to the line which separates the Divine and human thought, it is also mysterious as concerns the means of transmission from the mind of God to that of man.

Why should we be astonished at finding here a mystery? In order to know how God transmits his thoughts, we must obviously know how God thinks. (17)

Both the forms of providence, that of the physical and that of the moral world, are equally unknown. Man knows no better how a thought reaches his soul than he does how the sun's rays reach his eyes; and, if he denies inspiration because he cannot follow out its path to the human mind, in order to be consequent he ought to deny light because he cannot explain the manner in which it penetrates to the bottom of the eye. In relation to our ignorance, it is as far from the retina which covers the interior of the visual organ, to the globe of the sun, as from our spirit to the spirit of God; only we have a prism to decompose the rays or waves of luminous matter; we have no prism for the rays of divine thought, and man, in his pride, hesitates to believe in the radiation, except with the prism in his hand. (18)

All that it is possible for us to know, or permitted us to say respecting the means of inspiration, may be summed up in this, that these means are such as must be conformable both to the nature of God and to that of man.

God is a spirit. When our religiousness interrogates our intelligence, and submits its aspirations towards the

ideal and infinite to the control of reason, it only conceives God as immaterial.

God is eternal; that is, duration is agglomerated in his thought into an infinite moment. Our intuitions of time are foreign to God.

God is immense or omnipresent; that is, space is concentrated under his sight in an infinite point; our notion of distance is foreign to God.

As to death, it is no more apparent in his eyes than the insensible increase which an instant of life adds to an infant's stature is to ours. (19)

Thus the more the means of inspiration are independent of time, space, matter, and death, the more conformable they are to the nature of God.

But there are to be met with in our present human existence, our actual phase of progress, momentary conditions of being, which disengage our minds from the bondage of time, space, matter, and death. (See Book II. Chaps. XXVI. and XXVIII.)

These accidents of our present state of being are especially sleep and ecstasy.

The intellectual emancipation of the state of sleep, and the intellectual intensity of a state of ecstasy, are, therefore, those human conditions most propitious to inspiration, the circumstances most favourable to facilitate and insure such meetings of the spirit of God and the spirit of man — such transmissions of Divine ideas.

The facts of Christianity correspond to these considerations drawn from the nature of man.

In all the scenes of Revelation we observe the phenomena of sleep — dreams and visions employed as means, and selected as moments of inspiration (20), from the first sleep of Adam, from which he awoke for his first love.

In all the scenes of Revelation, the state of ecstasy and of enthusiasm is produced or employed in favour of inspiration. The intensity of thought becomes ecstatic, leisurely contemplates visions, which, with more or less precision, are invested with the colours and appearances of reality, and represent the Divine will and instructions. (21)

It is important to observe, that this examination of the ways and means of inspiration throws no light whatever on the mystery which covers it, and does not even decide the question, whether Revelation, properly so called, is inspired, or whether the authors of Revelation were so themselves: a question which Revelation has never started; so obvious is it that the blessing concerns man, and the means God. (22)

CHAP. XLV.

FREE WILL THE FIRST LIMIT OF INSPIRATION.

THERE are several necessary limits of inspiration, marking the precise points at which the Divine spirit is arrested, in order to leave the human mind to itself; in all the inspirations which he granted, God has placed three barriers, which they neither could nor ought to pass; their natural limits are indicated by —

The inviolability of free will;

The exercise of reason; and

The inadequacy of language.

Religiousness, as we have seen, can no more be constrained than conscience. In order that morality may be free, faith must be free also; if compelled to believe, man would be compelled to act, and it is impossible to imagine a being endowed with moral liberty, who does

not also possess religious freedom; this merely amounts to saying, that a free being is free in the whole of his being. Had, then, such a revelation been given, as should have overruled the human mind with an irresistible power and rendered doubt impossible, free will would have been violated. (23)

Suppose, that the human mind, in order to arrive at belief, had no researches and no efforts to make, but merely, like Stephen, to raise its eyes to *see the heavens opened, and the Son of Man sitting at the right hand of God,* free will would be annihilated, and responsibility along with it; man would believe too easily.

Suppose the human mind to be right when, like Agrippa, it suffers itself to be persuaded, to be only *almost a Christian;* doubt would be just; man would not believe enough; Revelation would be insufficient; the wrong of unbelief would not attach to man, but to God.

Inspiration had to take a mean between these two extremes; and this observation serves to complete the proof, that the line of demarcation between the part of God and that of man, in Revelation, escapes the rash and fruitless researches of human sagacity.

The human mind only sees truth placed under three aspects, at three points of distance, with three degrees of clearness, as doubtful, certain, or obvious.

When reason hesitates and refuses to pronounce either for or against, there is *doubt.* (24)

When reason acknowledges the need of proofs, calls for them, and relies on the proofs which it accepts, there is *certainty.* (25)

When reason admits the uselessness of proofs; acquiesces without requiring any; and, if upon reflection it seeks for any, is not mistaken as to their use,

feels that these proofs are objects of superfluity, and that it has performed a work of supererogation; then there is *obviousness.* (26)

Revelation, like the whole of religion, could not be either doubtful or obvious; doubtful would have been too little; obvious, too much; it was necessary it should be certain—nothing more, nothing less. (27)

As regards its first limit, inspiration, under pain of failing in its aim, must have gone much beyond doubt, and stopped much on this side of obviousness.

CHAP. XLVI.

REASON THE SECOND LIMIT OF INSPIRATION.

THE second limit imposed upon inspiration, was marked by the necessity of leaving reason to continue its own proper culture, and to follow its own law of development. In coming to the aid of the intellectual powers, the object of inspiration was to come to the aid of conscience and religiousness; it did not assist intelligence for its own sake, or because it was deficient in its natural vigour, but for the general interests of redemption, that is, of progress. (28) Inspiration could not, therefore, become wholly a substitute for reason, and perform its task (29); or, in other words, inspiration was only designed to teach moral and religious truth, and by no means scientific truth in any of its branches, neither physics, history, nor philosophy.

Revelation being the testimony of redemption, it was not necessary that it should testify of any thing besides.

What would have happened, had God, instead of granting inspiration for the promotion of religious and

moral truths, bestowed this gift also, for the support of those truths which lie within the domain of pure reason. This would have been a complete abolition of human reason; for to take away the subject matter in which a faculty should employ its powers, is to destroy it; to remove the object towards which a tendency is directed, is to annihilate the tendency.

Revelation opens with a cosmogony. Had the object of inspiration been to teach scientific truth, the first cosmogony would necessarily have been complete, and left nothing afterwards to investigate. The hammer of the geologist and the mineralogist would not have had a blow to strike. (30)

Revelation, in its very first pages, presents a geographical and ethnographical picture. Had inspiration drawn it, geography would have spoken its first and its last word at the same time; the fleets of the Columbuses and of the Gamas would have remained in their harbours, for the maker of the world was thoroughly acquainted with the work of his hands and the names of his children. A *periplus* described by God himself could not have forgotten any thing; it would have embraced the circumference of the globe. (31)

Revelation sometimes speaks the language of astronomy and sometimes of physics. Had inspiration reechoed in the voices of those who spoke—had it guided the pens of those who wrote, what astronomy and what physics would it have taught? Doubtless, the true, Divine, infallible—that of the geometer who marks the instant of the rising of the heavenly bodies; that of the naturalist who sees *where the treasures of the snow are hidden;* that of the physiologist who knows by what secret growth *the bones are formed in the mother's womb.* How should inspiration give a false view of astronomy, or

teach an erroneous system of physics? (32) It would clearly follow, that science, which is the object of reason, having been taught to the human mind all at once and completely, reason would no longer find materials; the intellectual tendency would have nothing towards which it could be directed.

What, and if, as a last resource, it should be maintained that inspiration could and ought to have contributed its aid to scientific as well as to religious truth, by expressing science in a language not capable of being comprehended till a later period—by degrees, as fast and as soon as discoveries were made; so that Moses and Joshua having spoken without knowing it, and three thousand years beforehand, the language of Newton and Cuvier, it would have been necessary to wait with patience those three thousand years to understand it; a single word is sufficient to refute an absurdity which refutes itself. It is always in the interest of religious truth, that scientific language is occasionally employed in Revelation; the cosmogony with which it opens is an antidote against idolatry; historical facts are the mere vehicles of religious progress (33); the little of metaphysics with which one meets, is never given but from the point of view of faith. (34) It was impossible that the language employed for religious truth, should have been suited to the intellectual progress of the various contemporaries of Revelation, and at the same time the language employed for scientific truth completely beyond their reach.

It would have been equally impossible never to have introduced the language of science into Revelation; our tendencies, although distinct, yet lie so near each other as to render it impossible to avoid all ramifications and admixture. Revelation could not, therefore, always

speak of religion without ever using the language of science; it follows, however, from all that has been said, that its language of science could be no other than that of the times.

In short, religious and moral truth exist in Revelation in a relative degree only; scientific truth, therefore, could not be found there in an absolute degree.

These considerations end in leading to the discovery that Revelation must contain errors in what regards scientific truth. This was a condition strictly necessary to the gift of Revelation. (35)

Those who are either astonished or grieved at the fact, are surprised, or regret that God, in giving a revelation to man, should not have deprived him of his reasoning faculties.

And one of the great proofs of the Divine origin of Revelation is, that in expressing itself *with authority*, and without reasoning upon religious truth, it affects no authority in matters of science.

CHAP. XLVII.

LANGUAGE THE THIRD LIMIT OF INSPIRATION.

THE third necessary limit of inspiration is to be found in language.

All inspiration must have been subject to the law of social compact; in other words, no man could have been inspired solely for himself, solely with a view to his own advantage; no one could have monopolised any inspiration whatever; the privilege of receiving must always have implied the duty of diffusing, and making it instrumental to social well-being. (36)

God, as we have seen, bestowed inspiration, because he is love.

Man who received it, made after God's image, has by the very nature of his affections an inclination, a duty and happiness in rendering the gift of inspiration useful to others, as it has been useful to himself. (37)

The means of communication by which the whole world might be made partakers of the teaching of inspiration, could be none other than the natural and universal means of communication — speech, language. (38)

What other means could have been employed which would not have disturbed the relation of brotherhood among men, and ended by constituting an exclusive privilege ? (39)

Whence, it follows, that all inspiration should issue in being spoken aloud — reduced to writing ; all transmission of Divine ideas necessarily involves their being reduced to human words.

False religions only, those solemn and hypocritical attempts to drain the multitude for the benefit of priestly aristocracies, are in possession of sacred languages and sacred writings.

In every case of inspiration below God who thinks, there is man who expresses.

The word is the clothing of the idea ; an idea never presents itself made, the human mind can only conceive it under the drapery of expression. If it ever happens that an idea presents itself without being accompanied by the expression which renders it, the human mind hastens to create the equivalent word ; if the word is not found, the idea remains vague and inappreciable, or more frequently is lost. Hence, it follows, that the more clearly an idea is understood, with the greater ease and certainty do we find the equivalent expression. (40)

The question of spiritual or literal inspiration, of in-

spiration limited to thoughts or extended to words, is therefore decided by the conclusions of our theory. (41)

Wherever there is inspiration, as reliance may be placed upon the ideas, we can also, within certain limits, rely upon the words, and literal inspiration falls down to the rank of questions in grammar and exegesis.

The necessity of applying some measure to, and of placing some restriction upon the confidence due to words which express inspiration, written or spoken, is justified by the very nature of language.

Language being only an instrument, a means, an interpreter, it is necessarily inferior in excellence to the mind by which it is employed; the artist is always superior to his tools; the subject is superior to its mode of relation.

Whence it follows, that thought is always superior to expression — that profound sentiments remain silent — that no one can find words which correspond exactly to his ideas or passions — and that the more elevated the conceptions of the mind, and the more ardent the emotions of the heart, are, the more do we seek in vain for words commensurate with the intensity either of intelligence or sensibility. The idea overwhelms the expression; the expression does not constitute its measure.

Sublimity in style consists in the employment of language equal to the sublimity of the idea. (42)

This inferiority of language, compared with the thoughts and affections which it is used to express, is merely one of the aspects of the relative inferiority between mind and matter, body and soul.

This inferiority must vary according to the nature of the five tendencies, which language is the means of developing and expounding.

The intellectual power is that which suffers the least; human reason and human language are almost upon a level.

The moral power, next to the intellectual, is that with which language most easily harmonises; it is but very rarely that the heroism of duty and devotedness fails in finding expressions whose energy corresponds to its own: and the very simplicity of heroism often suffices to re-establish the equilibrium.

The affections and sensibilities of our nature find it much more difficult to use language strong enough to be the vehicle of their intensity; in their case, this deficiency is so great, that, remarkable fact! the most intense joy, the deepest sorrow, and the strongest passions, are dumb; they retire into themselves; and for want of power to express themselves with an energy worthy of their feeling, they disdain to communicate at all. (43)

A fortiori, human language is inferior to human religiousness. (44)

This leads too often to affectation and euphemism; by a strange reversal the affectation of ascetic language, or mysticism, returns to the impurities of earth, and borrows the most sensual expressions to give utterance to the ardour of those feelings which are the least sensual.

Here one of the great dangers of asceticism presents itself in all its crudity; from words it comes to things; and after having taught and accustomed the mind to confound the love of the Creator with that of the creature in words only, it leads it to confound these feelings in reality, and to mistake the one for the image and incentive to the other.

These remarks upon the insufficiency of human lan-

guage are matters of universal experience: it is not merely men of rare intelligence and sensibility, of impassioned characters, sensitive consciences, or fervent religion, who are conscious of its poverty; it is a want which we have all experienced. Who says always all that he wishes to say? Who has not had occasion to know and feel that the expression of his ideas, the effusion of his sentiments, the aspirations of his prayers, were but imperfectly expressed? Who has not had in his mind, and especially in his heart, more than he was able to find utterance for?

If the reach of human language is in such various ways inferior to our tendencies, how great must be this inferiority when human religiousness receives the impress of inspiration, when the spirit of man labours under the pressure of the spirit of God, when the thought to be uttered is that of God himself? (45)

Why, it may be said, does not God place a better language at the disposal of inspiration — a language more suited to the divine development of the spirit of man, and to the transmission of divine ideas?

This would be no longer a human language; it would not be intelligible to man. (46)

God, in making his servants speak to man upon earth, could only make them employ terrestrial language; which comes back to saying that redemption, a corrective granted to our actual phase of progress, could only be supported by testimony suited to the conditions of that phase.

Elsewhere doubtless God speaks otherwise; here, God, in order to make himself understood, could only speak as one of us.

The weakness of language, written or spoken, presented an unavoidable barrier, before which inspiration

halted of itself; and the grave consequence to be deduced from the foregoing consideration is, that in the Bible, whilst the thought is divine, the expression is human. (47)

CHAP. XLVIII.

NATURE OF THE PROOFS OF INSPIRATION.

THE necessary limits which Divine inspiration accepts, must render the human mind so much more careful and cautious in examining the proofs of its reality.

The proofs of inspiration can only be such as are *objective*, exterior, visible.

If *subjective*, the proofs would be reduced to the mere assertion of the author of a discourse, or a book, that such discourse or book contained a Revelation, or that the author attributed that value to his teachings, and declared himself inspired.

In such a case, however, no one ought to be believed on his word; because he who wrongly believes himself, and declares himself inspired, may be thoroughly sincere in believing what he says; no one, however, neither the simple believer when he reads a Revelation, and declares that the Holy Spirit gives him the sense of it, nor the sacred author when he pens one, ought to gain confidence upon mere personal affirmation. His reveries by day and visions by night, his habits of enthusiasm, a state of ecstasy, and even the loss of reason, may have deceived him first, and he will afterwards innocently deceive others. His assertion, his personal guarantee, is, therefore, worthless; and subjective proof is no proof at all.

The man inspired says, The spirit of God has spoken

to me! How does he know that he has not spoken to himself; and, therefore, how could you believe him on his simple declaration? (48)

This proof is so worthless, because it is not susceptible of any control, not subject to any examination. What discussion is possible with a man who calls himself inspired? You can find no more means of undeceiving him than he can find of convincing you. The conversation will of necessity be reduced to a mere exchange of affirmations and denials, without the possibility of the slightest argument finding an opportunity of admission.

Integrity of character, exalted genius, the moral or literary beauty of a work, the rapidity of propagation of a law or a religion, the number of its adherents, and the disproportion of the means of proselytism employed to the success obtained, the absence of all compulsion, and the constancy of martyrs, are real presumptions in favour of a truth, but not in favour of the heavenly origin of that truth.

Neither virtue, genius, nor glory, are preservatives against the illusions of madness or ecstasy; and, consequently, if we attach any weight to these pretended proofs, we forget that there is no protection against the serious danger of confounding a man who is insane or enthusiastic, with one who is inspired (49); or of accusing true inspiration of madness. (50)

This danger is so much the more imminent as, whilst there are no means of guarding the human mind against the stroke of madness, which frequently takes a religious shade, there are certain means of plunging the mind into a state of reverie and of ecstasy, of which the person affected becomes the first dupe. Ignatius Loyola, among others, taught this receipt to his followers.

The impossibility of subjective proof of inspiration results from the fact of its being itself completely subjective; in other words, inspiration acts upon the mind of him alone who receives it: from that time he alone has the evidence of its existence; he becomes judge in his own cause, and loses his impartiality; he is a witness in his own favour, and ceases to be worthy of credit. (51)

The whole history of the human mind, that of all religions, and of some systems of philosophy, concur in demonstrating the worthlessness of all subjective proofs of inspiration. How many dreamers and enthusiasts have come forth as ambassadors from heaven, fully persuaded in their own minds of the truth of their pretensions, founded upon faith in their visions! Blind leading the blind, they have not always been mutually undeceived at the bottom of the precipice to which their singular confidence in their mission has ended by dragging them. (52)

A revelation is always super-rational; the proofs of a revelation cannot be merely rational, for this would be the less proving the greater. A revelation is of Divine origin; its proofs must be of the same character, in order to have the same value. Who can guarantee that God has spoken, unless it be God himself? (53)

It is, therefore, impossible for a veritable revelation to be sustained by proofs merely subjective or rational. Had God sent inspired ambassadors to earth, without giving them other letters of credence than these, he would have exposed us, as if designedly, to the dreadful doubt whether we were listening to his voice, or to that of an enthusiast, an impostor, or a madman. Such a doubt would have been diametrically opposed to the object of inspiration, which can only be that of instruct-

ing and making certain. Consequently, every inspiration has been accompanied by *objective* proofs, proofs lying beyond the will and the reason of the inspired.

The human mind can conceive only two proofs of this kind — prophecy (54) and miracles. (55)

The ingenuity of man may be defied to imagine any other guarantees of an inspiration.

It is because these guarantees are the only ones which the understanding and religiousness can accept as the basis of inspiration, that they are met with everywhere, wherever pretensions are made, well or ill-founded, to Divine inspiration.

So far from impartial reason, or religiousness, entertaining the least prejudice against this description of proofs, because enthusiasm has always shown itself eager to seize, imposture to work, or insanity to counterfeit them, it is an argument for their validity; these proofs are the only ones given, because they are the only ones admissible. (56)

CHAP. XLIX.

APPRECIATION OF PROPHECY.

Duration, as regards God, being merely an infinite moment, God has no foreknowledge, he possesses knowledge; he foresees nothing, but sees everything; he sees all things at an equal distance, whilst we, through the prism of time, see events at very unequal distances: what is to *foretel* as regards men, is merely to *tell* as regards God. (57)

If the foreknowledge of God is merely knowledge, if the transmission of ideas from God to man is possible, because both possess understanding, and if this transmis-

sion is conformable to the nature of God, who is love, it is easy to believe that there may be prophecies, and it would be inconceivable if there were not.

But God, seeing the conscience without disguise, the activity, the life, and the death of every individual, whether he makes them known beforehand or not, knows every thing, as well what he does not say to us as that which he does say, or (humanly speaking) foretels. (58)

Whence it follows, that the question of prophecy adds nothing to the mystery of free will.

Behold that tree, which grows in the midst of so many other trees in the forests of Judea: it will one day be fashioned into the form of a cross, and prepared as an instrument of punishment at the gates of Jerusalem.

The event of this punishment was as well known to God before its period in human records, as during its execution, or since its occurrence. By man, whose thoughts are subject to the intuition of time, it could only be at a certain period foreknown. But whether God granted this previous knowledge or not, whether the secret was disclosed or kept, it in no respect affects the Divine knowledge. Whether God keeps silent or speaks, he equally knows.

To ask how the perpetrators of this punishment preserved their character of free agents under the re-echoing of prophecies, which announced their cruel injustice, is merely to put a form of the general question, how the freewill of the creature can be brought into accord with the knowledge of the Creator; how the Creator can bestow upon the creature his own freedom? Prophecies, therefore, add nothing to the obscurity of the impenetrable darkness of this mystery.

Thus the degree of clearness of the prophecies is given

by a force of persuasion which must belong to the whole revelation — above doubt, below obviousness, on a level with certainty. (59)

Moreover, futurity was the natural subject of revelation. Has God spoken to man or not? Do you admit the fact of a revelation or not? Deny it: the discussion comes back again to its first elements; the point in question is to refute them one by one. But if it is certain that God has spoken, of what would his spirit discourse with the spirit of man? Of the past only? It is too barren, and what would result? Of the present only? It is too short, and how to stay its flight? The future remained, an immense field, in which the thoughts of man, conducted by those of God, could expatiate at pleasure, and leisurely write down the certainties of redemption.

Prophecies, in fact, are only thus far natural in a revelation, because they are indispensable to a redemption. It has been shown, that God could not make a secret of the salvation destined for a world, which he wished to save; that a redemption demanded a previous warning, and, that a redemption could never have attained its end among a race by which it was not expected. Prophecy, therefore, is an integral part of the plan of redemption. (60)

Prophecies were only possible on one condition, viz., that the intuition of time with which the human mind is endowed should be so arranged as to furnish them a framework; or, which comes to the same thing, that the human mind should be so constituted that that form of thought which is called prophecy might be placed beside the intuition of time, without doing violence to it.

It may be said, more simply still, that prophecies were only possible if the human mind was endowed with

a capacity fitted to receive, recognise, and express them.

The two modes of time are, simultaneity and succession.

In our mental processes, simultaneity corresponds to synthesis, and succession to analysis.

In synthesis, the mind places its notions under the same aspect, sets them in the same framework, arranges them on the same plan, and renders them, so to speak, simultaneous.

In analysis, the mind forms its notions into a chain, whose links it unites, measures, and tests by rule; it makes them, as it were, defile before it, one bringing on the other, and renders them in some sort successive.

Eternity is the infinite synthesis of duration; and, in fact, as regards God, succession is inconceivable; every thing with him is simultaneous.

Simultaneity, as regards man, is bounded by very narrow limits; it has necessarily the same boundaries as reason; feeble navigator of a shoreless ocean, his horizon is limited by the reach of his visual organ.

Succession is a mode much more easily comprehended by man than simultaneity: it is much more within the reach of his powers, and occupies his mind in a manner more conformable to the nature of his existence; he there finds himself in his element; he sets up for himself marks, and establishes stations of such luminous simplicity, that the slightest experience fixes them in the mind. These marks or stations are called the past, the present, and the future; a tripartition which is the natural and necessary analysis of the intuition of time.

Of this analysis, prophecy is but one of the articles, one of the forms.

This form is at once in accord with the nature of the

infinite mind, which does not foresee, but sees; which has no recourse to an analysis of duration, because it possesses its whole synthesis — eternity; but which can communicate an analysis, because analysis proceeds from synthesis.

And in accord with the nature of the mind which foresees, because its intuition of time or of duration is necessarily successive or analytical.

These considerations are confirmed by a very obvious remark, which demonstrates their justice by leading us to see that they are founded on the very nature of the human being, viz., that our intellectual, moral, and religious powers are naturally prospective. (61)

The human mind is never totally destitute of forecast; it never totally overlooks the future, it never arrives at denying it; — why? We have just observed, because the intuition of time assumes, naturally, in the depths of our mind, the form of an analysis.

The primitive and fundamental fact of the knowledge of man, the point of departure of all conviction, the consciousness of self, presupposes foresight. *I am*, has no value, unless we can add — *I shall be*. I am is the present which absorbs itself, vanishes as soon as conceived; what remains, then, without an anticipation of existence, without the right to say — *I shall be*.

This employment of the intellectual powers, which is called foresight, has, like the powers themselves, undefined limits, such as affect the whole of our faculties; but real, to such an extent that we are sensible of them every instant. (62)

In what, then, does a prophecy by inspiration consist? It is a simple development of rational foresight; it is the barrier removed to a greater distance; it is the field of view increased; it is an instant of extended vision

piercing the future to a distance, to which, with the naked eye, human vision could never reach.

Reason, left to itself, sees as it were some hours or some days into the future, confusedly and uncertainly, it is true; sustained and enlightened by inspiration, reason sees with certainty for some years or some ages: the difference only consists in more or less, the same instrument is employed for both operations. But in the second, it is handled by the aid of Divine power, and so true is it, that the two foresights identical in essence, differ merely in the degree of clearness, — that inspired reason can find nothing more extraordinary in foreseeing at a distance, than common reason in foreseeing what is near. (63)

If the resemblance of the general foresight of reason, and the exceptional foresight of inspiration is so great, we must expect that the expression of them would be alike.

Ordinary foresight has only one mode of being produced and rendering itself perceptible: it transports the future into the present; it supposes the future to pass before its eyes; it sees it; it traces a lively picture of events; and gives an animated history of their nature and succession.

Prophetic foresight never assumes a different character; all oracles are representations; nothing is related — all is delineated. It is important to observe, that in the distance details disappear. The eye of prophecy cannot extend to minutiæ; it therefore lies in its nature to paint only in bold traits, to fix attention only upon the principal events.

In this respect providential foresight must approximate ordinary foresight, since the one is merely a Divine extension of the other; whence, it follows, that all pro-

phecies in which details abound so as to overlay the essence will be found to be counterfeit and factitious. This token of sincerity or imposture may serve as a test of frauds. Man always deceives, or is deceived in a trifling way; but truth has naturally an aspect of greatness. By its very nature, foresight, human or inspired, calls imagination to its aid. All foresight is a representation of that which has, as yet, no existence; every representation is a work of imagination; a prophecy, therefore, will necessarily be poetic in its form, and to read it too literally will be to falsify the oracle and misrepresent the future.

With the present, the human mind can deal in prose; of the future it speaks only in poetry. (64)

CHAP. L.

THEORY OF MIRACLES.

Miracles constitute the second and last proof of inspiration, which the understanding can admit, or the imagination suppose.

That of prophecy alone would be insufficient, because it frequently does not instruct contemporaries, and is addressed wholly to posterity. When a prophecy is uttered, it is of no value as a guarantee of inspiration, till it is fulfilled. It was, therefore, necessary to unite to the slow and distant proof of prophecy, a present demonstration more specially intended to convince contemporaries; this proof is miracles.

This proof differs essentially from that of prophecy for the reason just stated: the proof of prophecy is specially designed for future generations; the proof of miracles for the contemporaneous generation.

There may undoubtedly be prophecies, which have a short period to run, and be accomplished during the lives of those to whom they have been addressed, and to whom, therefore, they afford sufficient evidence. (65) But prophecies could not be always confined within such narrow limits without applying to minutiæ: the great events of the history of mankind, and especially of the religious history of the species, which must furnish the materials for prophecy, far exceed the duration of the life of man, in their extent, their preparations, and their developments.

This remark, the justice of which is confirmed by history, completes the proof of the necessity of two kinds of guarantee — the one specially designed for contemporaries, and the other for posterity.

A miracle, in fact, is a valid proof of inspiration only to those who witness it. (66) To believe in inspiration by reason of miracles, which a man has not seen, is not to believe upon proof by miracles, but upon proof by tradition. We do not, in such a case, believe upon the evidence of the miracles, but in consequence of the assertion and account of miracles handed down by credible witnesses, which is something essentially different. (67)

Whence, it follows, that a miracle, in the case of every one who has not seen it, is merely a presumption and not a proof.

The object of miracles is not to continue a faith, but to lay its foundations. (68)

They offer a presumption, because, as we have seen, inspiration is not conceivable without miracles as its basis.

Another argument presents itself in confirmation of this idea: —

"As the being, so the world"—that is, as the inhabitant, so the dwelling place; *a nature* is always in harmony with the phase of progress, which it is intended to subserve; and it results from this, that *a nature* must change *with a fall*, that moral evil brings physical evil in its train, and that a race withdrawing itself from God, carries with it, so to speak, away from God, the nature which is its medium of life and progress. All the powers of man being deteriorated, those of nature are so too after their kind. Birth, life and its conditions, death and its concomitants, will become difficult from being easy; imperfection will be double, the development of the powers of matter not being able to remain perfect, where the development of the powers of mind are no longer perfect. (See Book II. Chap. XXI.)

Redemption, however, being merely the introduction, into the midst of fallen humanity, of a principle of return towards God, or of amendment, must necessarily put in operation in the bosom of that nature which humanity occupies, powers superior to those which have reigned there since its fall; and, moreover, predominate over those which the fall has introduced.

Whence, it follows, that miracles are merely the product of powers, which held dominion in nature before the fall, and which redemption, for a while, has brought back, has brought again into action, has revivified; or miracles are the effect of the regenerating force of redemption on the powers of nature vitiated by the fall.

With respect to the means of progress and means of happiness before the fall, redemption, which is the antidote of the fall, awakens those latent and slumbering powers of nature, and makes them serve to stimulate progress,—return towards God.

And as to the vitiated powers of nature, redemption which is the corrective of the fall, corrects them also.

Miracles, therefore, are an indispensable condition of a redemption; on the one hand they furnish a proof of the fact, that moral evil has produced material evil, and that nature carried in its bosom qualities sufficiently powerful to preserve a better organisation, and to spare us physical evils; on the other, miracles attest the value of redemption, since they prove it to be superior to the vitiated powers of matter.

These remarks refute the ingenious objection brought against miracles, when it is said there is no connection between the import, Divine or not, of a system of religious and moral teaching, and the outward act of the cure of a sick man, or of raising one from the dead. The connection lies in the power of redemption, which overrules all the consequences of the fall. (69)

These remarks, moreover, prove the erroneousness of the common definition of miracles, which alleges them to be suspensions of the laws of nature.

This definition supposes that all the laws of nature are known; far from arrogating that knowledge, who can tell whether this or that miracle, alleged to be a suspension of the laws known as the laws of nature, is not, on the contrary, the simple accomplishment of an unknown law?

The definition is incorrect; because, what we call *laws of nature* is only a series of observations from which we deduce the uniformity of the phenomena; who can say whether a still longer series would not have produced, as the effect of these powers, the very phenomenon which appears to be a suspension of them? (70)

The definition is finally erroneous, because the Supreme ruler does not make laws in order to suspend

them (71); in other words, he does not maintain order by disorder; but in the regular action of these laws, causes and effects are placed at intervals by much too great for our contracted vision always to see the connection.

Nothing in nature more correctly represents the law of miracles, than that of the *perturbations* of the planetary system. Astronomy has proved, that the motions of the heavenly bodies are either retarded or accelerated, and the forms of their elliptical orbits more or less modified, in proportion as the heavenly bodies approach to, or are distant from one another; and in consequence of the law, which determines, that bodies reciprocally affect each other more or less, according to their masses and distances.

These perturbations, some of which only recur after intervals of ages, appear to be as much suspensions of the laws of nature — as much interruptions of the regularity of their motions — as much miracles, according to the definition generally admitted, as anything could have been. Now, since observations more closely followed up, and calculations more exact, have succeeded in explaining these perturbations, what appeared to be deviation and disorder, has become, in the eyes of modern astronomers, order and harmony.

Thus, in reference to God, who knows all laws, and all their effects, there are no miracles, as there are no prophecies.

There is nothing astonishing in nature having preserved, after the fall, some of those better energies, which served to control and regulate it, and probably to render it sufficiently docile to the command, and yielding to the labour of man. Physical evil has borne a natural proportion to moral evil; nature has not

fallen lower than humanity, which caused its deterioration; and, as mankind has retained some of its native powers, nature, too, has preserved some of its first faculties and beauties.

A consideration, not less decisive of the question, here comes in to the aid of that just stated; the laws of nature fallen into desuetude in consequence of the fall, and the laws of nature which remained in full vigour, meet and come into accordance under the empire of redemption, so as to encircle inspiration with the proofs necessary to its establishment.

The fact is, that nature, before and after the fall, is the same nature, as humanity, whether in its original holiness, fallen or redeemed, is the same humanity. The former energies of nature in a state of slumber, and unknown since the commission of sin — the existing energies continually in operation before our eyes, and serving as the motive power to the phenomena of the life of sin, necessarily come equally in aid of redemption, and furnish proofs of its inspired character.

What an imposing and sublime proof of the value of redemption appears in this double testimony! What, then, must and ought to be its regenerating power, since, in order to penetrate and establish itself in the human mind, it disposes both of the laws of nature in full vigour in the times of innocence, by rousing them into activity, and of the laws of nature fallen with mankind, which it employs for our recovery! Thus evil furnishes a remedy for itself.

It is proper, therefore, to draw a distinction between two kinds of miracles: those which are the results of the powers of nature suspended by the fall, but resuscitated by redemption, and those which are merely the

effects of the powers of nature preserved or put in action since.

The distinction is frequently delicate, and difficult to draw; and this very difficulty proves our imperfect knowledge of the laws of nature, whether primitive or actual.

It is essential to observe, that these laws of two kinds, or rather of two periods, are known to us in the same manner, solely by the effects which we observe.

We know less of the laws anterior to the fall, because the opportunity of observing their effects was more rare, furnished only at intervals, and in proportion to the wants of redemption.

We are better acquainted with the laws actually in operation, because we see them constantly in action before our eyes, and they maintain and govern the nature in which we live.

Observation is, therefore, the only means — the means of examination common to the two species of laws, and observation frequently discriminates and distinguishes their effects with lucid exactness.

That an impetuous wind should drive back the waters of a shallow sea, and thus afford a passage on dry land — that a stream should gush out at the side of a rock — that a tempest should be suddenly lulled — or, that a fig tree should be withered up in a day under a scorching Asiatic sun — are phenomena which result from those natural laws which the fall has not suspended, and whose dominion has continued notwithstanding, and through the whole course of sin. (72)

That one should be raised up from the dead — that a man born blind should instantly receive sight — that a desperate malady should be immediately cured — are effects due to the action of natural laws, whose

power the fall, bringing in physical evil, had paralysed or destroyed. (73)

It is of little consequence that it is impossible always to trace with perfect exactness the line of demarcation, because the miraculous character of an event, or of a phenomenon, is always recognised by a certain sign — the intervention of a heavenly messenger.

A miracle never can be absolutely direct and immediate; there must always be intermediate instrumentality. (74) The reason is obvious.

Miraculous events being always intended, more or less directly, to guarantee an inspiration, or a Divine mission, if they took place without mediation, if the heavenly ambassador, whose commission they were intended to prove, took no part in their performance, the miracle would fail of its purpose and end.

It may still further be said, if a miracle is the effect of the primitive powers of nature, such powers being latent in consequence of the fall, a miracle performed without an active instrumentality would be simply a fact inexplicable, unheard of, and incomprehensible, without a cause or a useful purpose, which would astonish the beholders, without teaching them or proving anything.

If a miracle be merely an application of the existing laws of nature, and performed without a mediator, it is nothing more than an ordinary phenomenon, an event without peculiarity, to which no one gives heed, and which merely uselessly enlarges by a line the catalogues of science, or the annals of history. (75)

It is, therefore, a general rule: no miracle without a mediator.

Miracles, of which the Divine messenger, who performs them in proof of his mission, is himself the

object, and which, as regards him, become *subjective* and personal, form no exception to the rule: although the object of the miracle, he is still its medium. (76)

From the nature of miracles thus understood, it is easy to deduce three characteristics, which any series of miracles, joined to a Revelation, must present, and which will always serve to distinguish them from everything, either in history or science, which makes pretensions to the miraculous.

1. It is necessary that miracles, after having served to prove the personal inspiration of the agents of redemption, and the authors of Revelation, should form an intrinsic part of that Revelation; it is necessary that they should be so fused into the whole, and mixed up with all the rest of the work, as to render it impossible to remove them as an excrescence, and take them altogether out of Revelation; for this would be not merely to curtail it, but to reduce it to nothing, to efface and annihilate it. This intimate fusion, in the same history, of the miraculous and the common elements, proves the truth of both. In history, pretended miracles are almost always patchwork.

Thus, in the Gospel, parables are sometimes inserted consecutively, and without connection; miracles, never.

The value of this first token of truth arises from the fact, that miraculous providence being the exception, and ordinary providence the rule, they nevertheless proceed perfectly in accord; or, to speak more correctly, they constitute only one and the same providence. Miracles which should merely form so many separate chapters, an excrescence or appendix, are fables which betray themselves. (77)

2. Miracles having the value of proofs to those only who witness them, it follows that they must be con-

formable to the spirit of the times, and selected according to the general reach of the contemporaneous generation,— be more material in an ignorant and barbarous age, more spiritual in an intellectual and polished one, and even in their details of execution directed against the errors, the impostures, and iniquities of the age in which they are performed. (78)

3. As inspiration respects the freedom of the will, as the degrees of clearness of prophecy were calculated to leave morality and religiousness free, so in the same manner the frequency, greatness, and publicity of miracles, have always been measured by the care of God, so as not to deprive man of his freedom, and not to extinguish our sacred responsibility. (79)

A concluding reflection is necessary for the confirmation of the preceding thoughts, and the refutation of an objection which they appear to suggest.

The intimate bond between inspiration and miracles is so natural, that ecstasy which counterfeits inspiration, and on this point often deceives itself, does not fail to counterfeit miracles and to produce extraordinary effects, which lie out of and beyond the ordinary course of events. That is, in reality, miracles of both kinds are only a power exercised by mind over matter. It is easy from this to understand, that ecstasy may usurp a portion of this dominion; only, such dominion, solely human, becomes then merely anarchy, and its efforts end in nothing.

The whole of our theory of miracles is confirmed by a historical remark of great value; they belong by their very nature to a period of particularism, because the theocracy, that is to say, inspiration in action, required them as its proof; thus, before Abraham, and above all, before Moses, there were no miracles, properly so called.

CHAP. LI.

REDEMPTION ACCOMPLISHED BY A HUMAN LIFE.

The accomplishment of redemption offers no difficulty to *subjective* Christianity. This accomplishment necessarily abounded in miracles, as the definition of redemption and the conclusions drawn from our solution of the problem prove. Our theory of miracles is in all respects applicable to the facts of our redemption considered under the aspect of a human life and the *ensemble*, the exterior apparatus of human salvation, the events which constitute its history, appear to be the necessary products of the age, the country, the people, the entire world, of the moment.

The *objective* of redemption, the historical facts which constitute it, could only be given by the *subjective* of the period of its realisation, the state of manners, minds, and religions.

The accomplishment of redemption must, as has been said, have consisted in a complete human life.

Considered from the point of view of religiousness, the facts of this life possess a supreme interest and make an immeasurably deep impression (80); they form a biography which must remain for ever *unique* among earthly biographies, and which perfectly corresponds to the three conditions required by redemption.

First, to unveil an Emanuel to the religious powers. (81)

Under this character, the Redeemer manifested himself neither too much nor too little (82), sometimes only, and

only enough to justify us in following him with confidence, in seeing him restoring the work of a creation. (See Book III. Chap. xxx.)

The second condition fulfilled by the human life of our Redeemer, was that of showing himself to be our brother; under this character he always appeared; and, if there were moments when he seemed to divest himself of it, he only quitted in order immediately to resume his character as our brother. (83)

Christ remained a much longer time upon Calvary than upon Mount Tabor.

The third condition, which followed from the union of the two preceding, from the Divine and human element, was that of realising the ideal of human perfection. (84)

Our united faculties, following out the ideal with all the intensity which they can throw into the research, can attain no higher, can arrive at nothing beyond. And to crown the wonder, it is a perfection level to our capacities, it is an ideal within our reach; it is the infinite brought down to our standard, so realised that we can easily comprehend it, and still more undertake to imitate it (85), so natural is it to us to imitate God; and the imitation of Christ, is nothing but the imitation of God brought near to us. (86)

Here, an intimate and remarkable agreement between reason and Revelation presents itself: as the idea of God, proves God, so the idea of Christ, proves Christ; for if the abstract ideal of humanity is not above our power of finding out, the realised ideal of humanity surpasses it. Still more: it is possible without a great effort to imagine a perfect man in the midst of imaginary circumstances, which are created in some measure to complete the notion of this perfection; before Christ,

however, it was impossible to imagine a perfect man in the actual realities of life.

Considered according to our theory, the very circumstances in which this perfection was manifested were indifferent, for this plain reason, that in other circumstances this perfection would have been equally displayed; it did not depend upon circumstances: it was not brought about by circumstances; it was not the manger which produced humility, nor the cross which sanctified the sacrifice. This perfection was superior to accidents, which only furnished the opportunity, the frame and not the picture. (87)

A human life and a human death having devolved upon him, the Christ would always have found means of making it perfect.

NOTES TO BOOK IV.

(1) This idea, and the terms which express it, are in accordance both with the sense and language of the Gospel.

"For we (Christians), are his workmanship, created in Christ Jesus unto good works." Eph. ii. 10. ". . If any man be in Christ, he is a new creature." 2 Cor. v. 17. "And be renewed (as Christ taught you), in the spirit of your mind; and that ye put on the new man, which after God, is created in righteousness and true holiness." Eph. iv. 23, 24. And Jesus said: "Except a man be born again, he cannot enter into the kingdom of God." John, iii. 3.

(2) . . . "The only begotten Son, which is in the bosom of the Father. . ." John, i. 18. "Who (the Son) being the brightness of his glory, and the express image of his person. . ." Heb. i. 3. "Christ, who is the image of God." 2 Cor. iv. 4. ". . . the image of the invisible God. . ." Col. i. 15. Consequently, "whosoever denieth the Son, the same hath not the Father;" that is, knoweth not the Father so as to be united to him; "but he that acknowledgeth the Son, hath the Father also." 1 John, ii. 23. And consequently, again, Jesus was entitled so nearly to assimilate the faith due to God and that which he himself required, as to say to his apostles, "Ye believe in God, believe also in me." John, xiv. 1. (See Book I. Chap. x. note 39, and Chap. XIII. note 51; Book IV. Chap. XLI. notes 2, and 51, 84, and 85.)

(3) "No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him." John, i. 18. "He that hath seen me," said Jesus, "hath seen the Father." xiv. 9. ". . . You, who by him, (by Christ, that is, by his doctrine,) do believe in God," and know him better than by the law or by reason. 1 Peter, i. 21. "For who hath known the mind of the Lord, that he may instruct him? But we have (we know) the mind of Christ." 1 Cor. ii. 16.

(4) "Thou hast granted me life and favour, and thy visitation hath preserved my spirit." Job, x. 12. "In whose hand is the

soul of every living thing." xii. 10. Moreover, God directs our destiny: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. x. 23.

(5) It is this providence which is the ground of the titles given to the Almighty in the sacred writings: "the faithful God," Deut. vii. 9.; "a faithful Creator." 1 Pet. iv. 19. It was this providence which gave to the Hebrews in the desert "an heart to perceive, and eyes to see, and ears to hear." Deut. xxix. 4. It was this providence of which Joseph spoke to his brethren: "Ye thought evil against me; but God meant it unto good," Gen. l. 20; and Jesus to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." John, xix. 11. It is this providence which, ever attentive to the interests of truth and to the rights of virtue, takes care that men shall be able to "do nothing against the truth;" 2 Cor. xiii. 8; and that no man shall be "tempted above that he is able;" 1 Cor. x. 13; because that God "knoweth our frame, he remembereth that we are dust." Ps. ciii. 14. It is this providence to which allusion is made in the promise: "A bruised reed shall he not break, and smoking flax shall he not quench . . ." Matt. xii. 20. And, lastly, it was this providence which, when Paul had "planted," and Apollos watered, "gave the increase;" 1 Cor. iii. 6.; and "which worketh in us both to will and to do of his good pleasure." Phil. ii. 13. The distribution of the gifts, and the constant aids of this religious providence of God, give every Christian reason to say: "By the grace of God I am what I am." 1 Cor. xv. 10. St. Paul shows us what confidence we ought to have in the care which it takes of our souls, when he says: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" "All things"—that is, according to the connection of ideas, all things which we need in order to obtain salvation. Rom. viii. 32. He expresses the same wish with admirable conciseness at the conclusion of his epistle to Titus: "Grace be with you all." Titus, iii. 15.

(6.) "Day unto day uttereth speech (of the glory of God), and night unto night showeth knowledge." Ps. xix. 2. "He hath also established them (the heavens) for ever and ever: he hath made a decree which shall not pass." cxlviii. 6.

(7.) This application of the spiritual providence of God is expressed in the Scriptures by the simple and touching image, frequently repeated: "God remembered his covenant. And God heard their groaning (the groaning of Israel in bondage), and God remembered his covenant with Abraham, with Isaac, and with Jacob." God promised to remember it even when his

rebellious and idolatrous people should be carried into captivity "in the land of their enemies." This confidence in Jehovah's promises, which Moses confirmed at the close of his career, Deut. vii. 9., was so thoroughly the basis of the faith of the Hebrews in the prerogatives and obligations of their race, that the solemn prayer on the dedication of the temple opens with its declaration: "Lord God of Israel . . . who keepest covenant and mercy with thy servants that walk before thee with all their heart. . . ." 1 Kings, viii. 23; 2 Chron. vi. 14. The same idea frequently occurs in the Bible, even during the time of the Judges, the least religious epoch in the sacred annals; Judges, ii. 1; in the Psalms, cv. 8; cvi. 45; cxi. 5; in Isaiah, liv. 10; in Jeremiah, xiv. 21; in Ezekiel, xvi. 60. During the most calamitous periods, it is said, that God "had compassion" on Israel "because of his covenant with Abraham." 2 Kings, xiii. 23. After the captivity, in the prayers pronounced at the solemnities of the restoration of Israel, it is said: "Thou gavest also thy good Spirit to instruct them" (our fathers). Neh. ix. 20. And at the very commencement of the Gospel the idea reappears, in one of the first songs of praise which it inspires: "Blessed be the Lord God of Israel," said Zacharias; "for he hath visited and redeemed his people. . . . . To perform the mercy promised to our fathers, and to remember his holy covenant." Luke, i. 68—72.

(8.) The beginning of the epistle to the Hebrews expresses this idea in a remarkable manner: "God, who spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i. 1. St. Paul here admits, in the most explicit manner, that the same Divine system was followed in all Revelations; God revealing himself, but revealing himself through an intermediate agent; and the same word is employed to express the Divine act, whether this agent is the voice of the prophets or that of the Saviour.

(9.) "And the Lord spake unto Moses face to face, as a man speaketh unto his friend; and he said, I will make all my goodness pass before thee." Ex. xxxiii. 11—19; Numb. xii. 8. Those who believe are those in whom Providence so truly confides, that the greatest favours are showered on them by this benediction: "Go thy way, and as thou hast believed, so be it done unto thee." Matt. viii. 13. "And we have known and believed the love that God hath to us." 1 John, iv. 16.

(10.) The Bible only contains one passage in which the distinction is drawn in a positive manner, by the sacred author himself, who could only thus draw it *for* himself, because each intelligence has its own measure. In the course of his discussion

on celibacy and marriage, St. Paul says: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband. . . But to the rest (that is, to men or women married to unconverted Gentiles) speak I, not the Lord. If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." 1 Cor. vii. 10, 12, 13. And again, he says: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." vii. 25. These texts have no meaning if they do not express those shades which, as the very nature of things indicates, must be found in revelation. St. Paul here distinguishes between a special and positive revelation, which he transmits from the Lord, and a counsel which he gives on his own responsibility; relying, in addition, on the confidence which should be inspired by his ministry. This distinction is the more decisive and worthy of attention from the pen of St. Paul, as in the same epistle he says, on the subject of the Lord's Supper, "For I have received of the Lord that which also I delivered unto you." xi. 23. At the same time the apostle, in confessing that the spirit of God had not revealed everything to him, did not consider that he at all invalidated his preaching and doctrine, and said to the Galatians: "For I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 12.

The same conclusions may be deduced from the fact, that the assistance of the Spirit of God granted to the Divine messengers, was neither as continuous nor as prompt and comprehensive as they desired, as we see from the example, under Moses, of the elders of Israel, Numb. xi. 25; from that of Nathan, who gave David permission to build the temple, 2 Sam. vii. 3; of Elisha, from whom "the Lord had hid" the sorrow of the Shunamite, 2 Kings, iv. 27; of Jeremiah, who waited "ten days" for an answer from the Lord, Jer. xlii. 7; and of St. Paul himself, who said to the elders of Ephesus, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." Acts, xx. 22.

The celebrated terms of the decision pronounced by the assembly of apostles and elders held at Jerusalem, for the purpose of definitively separating Judaism and Christianity — terms of which such a foolish and rash abuse was afterwards made — "it seemed good to the Holy Ghost, and to us," Acts, xv. 28, are

evidently the language of men obeying the inspirations of Divine intelligence, without laying aside their intellectual individuality.

The whole question is summed up in one very remarkable idea of St. Paul's: when the great apostle of the Gentiles desires to give some conception of the fruitful and necessary union of the activity of the Creator and that of his creatures, he says, in speaking of the labours of his mission: "We are labourers together with God." 1 Cor. iii. 9. This expression, so sublime at once in its simplicity and in its energy, is as justly applicable to the promulgation of revelation as to the labours of the sacred ministry.

(11.) This is the idea of Amos; he has just been reproaching the Israelites for desiring to put to silence the prophets who displeased them: "Ye commanded the prophets, saying, prophesy not." Amos, ii. 12. And, in order to show the vanity and impiety of this opposition, he adds: "Can two walk together except they be agreed?" iii. 3; that is, must not those who are proceeding towards the same end, by the same path, understand and be agreed with each other? And in the same manner, must not the prophets, in order to speak, be in accordance with God, who sends and inspires them?

(12.) The God of truth "cannot lie," Titus, i. 2; and to make God lie, if we may so speak, to feign inspiration, and make God responsible for what he had not inspired, was, under the theocratic legislation, the greatest religious crime, and one punishable by death: "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak . . . even that prophet shall die." Deut. xviii. 20. And Providence frequently executed the sentence. "Therefore, thus saith the Lord," said Jeremiah to the false prophet Hananiah, "Behold, I will cast thee from off the face of the earth: this year thou shalt die." Jer. xxviii. 16.

(13.) "The Spirit (the Spirit of God) itself," says St. Paul, "beareth witness with our spirit . . ." Rom. viii. 16. And St. John, when inculcating the old commandment, renewed by Christ, of charity or love, adds: "Which thing (the commandment) is true in him (according to Christ, as taught by him) and in you (according to you); because the darkness is past, and the true light now shineth." 1 John, ii. 8. This action of the spirit of God upon the spirit of man, this mysterious harmony between Supreme intelligence and created intelligence, is attested by Jesus himself; who, when quoting to the Scribes what the Psalmist had written concerning his Divine glory, and wishing to remind his wicked hearers of the authority of the Psalmist's expression, makes use

of these words: "David himself said by the Holy Ghost," or "in spirit. . . . ." Mark, xii. 36; Matt. xxii. 43. Of the first two texts above quoted, that of St. Paul admits of no doubt, and clearly expresses the idea of an intellectual communion between God and man; that of St. John has been very variously translated; the version here adopted is one which does no violence to the original, and which is, moreover, in perfect accordance with the context.

(14.) Revelation is a blessing, a nourishment to the soul as necessary to the real life of man as his daily bread to his physical life, an ever-flowing fountain of consolation and joy. "The law of the Lord is perfect, converting the soul . . . the statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey, and the honeycomb. Moreover, by them is thy servant warned." Ps. xix. 7—11. And St. John, in his first epistle, the prologue to his Gospel, says to the churches: "And these things write we unto you, that our (your) joy may be full." 1 John, i. 4.

(15.) The faculties were sufficient before the entrance of sin; but we have seen that the intellectual tendency, with the moral and religious tendencies, became vitiated to such an extent, that Jesus could say: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi. 25. Isaiah wrote, and St. Paul repeated, this word of judgment: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Isaiah, xxix. 14. 1 Cor. i. 9.

The solemnity of this prayer of Christ, and the weight which St. Paul attaches to his declaration, would surprise us, did we not conceive the whole meaning and tendency of these passages. They do not express a denial of the excellence of reason, or the least abrogation of its rights. They contain two ideas, which it is important not to disconnect. Man is an intellectual being; but if he gives to his reason an exclusive pre-eminence over his other faculties, he loses himself, and, far from fulfilling the aim of his existence, entirely falls short of it; for his conscience and his religious tendency are faculties of an order superior even to his intelligence; virtue and religion are of greater value than knowledge. On the other hand, the use of reason, like that of all our tendencies, is free; and when man departs from virtue, and above all when he departs from religion, he does so by the aid of a perverse use of reason, which in this case employs itself in justifying passions and veiling truths. We can, therefore,

understand why Christ should bless God, that redemption is communicated to us through the heart much more than through the mind, and that children, that is, simple-minded and sincere men, receive and understand what escapes the wise and the learned; we can understand, that the wisdom, the knowledge, of which St. Paul declares the worthlessness, is that which removes us from God, from whom all true wisdom emanates.

(16.) "The law" (revealed law), says St. Paul, "is not made for a righteous man, but for the lawless and disobedient." 1 Tim. i. 9. "For the law was given by Moses, but grace (that of salvation), and truth (definitive truth) came by Jesus Christ." John, i. 17. "For after that, in the wisdom of God, the world by wisdom knew not God (in the works of Divine wisdom), it pleased God by the (pretended) foolishness of preaching (the preaching of Christ crucified) to save them that believe." 1 Cor. i. 21.

(17.) "For who hath known the mind of the Lord? or who hath been his counsellor?" Rom. xi. 34. "With whom took he counsel, and who instructed him. . . .?" Isaiah, xl. 14. ". . . the things of God knoweth no man, but the spirit of God." 1 Cor. ii. 11.

(18.) "For God, who commanded the light to shine out of darkness, hath shined in our hearts. . . ." 2 Cor. iv. 6.

(19.) That death is nothing real, especially in the eyes of God, is the idea of Christ himself, when he says, in speaking of the dead,—"all live unto him." Luke, xx. 38. (See Book I. Chap. XVI.; and Book II. Chap. XXIII.)

(20.) Examples abound under both covenants; these formed, so to speak, the natural way of communicating supernatural lessons. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." Job, xxxiii. 15, 16. "The Lord said, if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream." Numb. xii. 6. The dreams of revelation, refused in times of perversity, as a sign of anger, 1 Sam. xxviii. 6, were, however, notwithstanding their frequency, a great mark of Divine favour. "Your old men shall dream dreams, your young men shall see visions;" Joel, ii. 28.; a promise of an abundant effusion of spiritual enlightenment, which St. Peter applies to the commencement of Christianity. Acts, ii. 16. "The prophet that hath a dream, let him tell a dream (faithfully); and he that hath my word, let him speak my word faithfully . . . saith the Lord." Jer. xxiii. 28. This fidelity

was the more indispensable, as the law of Moses punished with death the impostor who pretended to have received revelations in dreams, Deut. xiii. 5 ; and, as the Israelites were well aware that nothing was to be concluded from ordinary dreams. "As a dream when one awaketh ; so, O Lord, thou shalt despise their image." Ps. lxxiii. "For in the multitude of dreams, and many words, there are also divers vanities." Ecc. v. 7. (See Book II. Chap. xxvi. note 50.)

(21.) All that we have said in the preceding note on the states of sleep and dreaming, as times and means propitious to communication between the spirit of God and that of man, is applicable, also, to the states of vision and ecstasy, frequent examples of which are to be met with both in the Old Testament and in the Gospel. To so great an extent was this the case, indeed, that the word *vision* was sometimes used to designate either religion itself, or Divine revelations in general. The idea of Divine visions brought with it that of light. "Therefore night shall be unto you, that ye shall not have a vision ; and it shall be dark unto you, that ye shall not divine." Micah, iii. 6. And the impression made by them on the mind, was so distinct and vivid as to be equivalent to a definite command. "Whereupon, O King Agrippa," says St. Paul, "I was not disobedient unto the heavenly vision." Acts, xxvi. 19. It is evident that these visions were purely subjective, and unaccompanied by any outward phenomena, since the person to whom they were sent sometimes received them in a public place, and in the midst of a crowd. ". . . While I prayed in the temple," says St. Paul again, "I was in a trance, and saw him (Jesus). . . ." Acts, xxii. 17; sometimes in a private, retired place, as St. Peter received the memorable vision of the calling of the Gentiles. Acts, x. 10. (See Book II. Chap. xxviii. note 53.)

(22.) Inspiration is sometimes declared in the Scripture without the slightest indication being given as to the manner in which it took place ; and this to so great a degree, that the prophet employs a physical image to express the inward effect which he experienced. "Then the Lord put forth his hand, and touched my mouth ; and the Lord said unto me, Behold, I have put my words in thy mouth." Jer. i. 9. Jesus simply says to his apostles — "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 20. Sometimes inspiration is represented under the form of a conversation with God ; and this means appears to have been the most elevated and intimate system of communication between God and man. "With him (Moses) will I speak mouth to mouth, even apparently, and

not in dark speeches;" without vision and without dream. Numb. xii. 8. The revelations received by Abraham have the same character of intimate communion. Gen. xviii. 33.

It is important to remark, that these ways followed by inspiration for the purpose of reaching the human mind, although in perfect harmony with human nature, in no respect weakened the vivid and profound impression always felt by those inspired. An impression of sanctity: "Put off thy shoes from thy feet," said the Divine voice to Moses; "for the place whereon thou standest is holy ground." Ex. iii. 5. A feeling of terror: "Then Moses trembled, and durst not behold." Acts, vii. 32. A sensation of powerlessness and unworthiness: "Woe is me!" said Isaiah, "for I am undone; because I am a man of unclean lips. . . . Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken from off the altar; and he laid it upon my mouth, and said, . . . Thine iniquity is taken away." Isaiah, vi. 5, 6, 7. "Then said I, Ah, Lord God! behold, I cannot speak; for I am a child." Jer. i. 6. A sense of the greatness of these missions: "Thou hast asked a hard thing," 2 Kings, ii. 10, replied Elijah to Elisha, who, in his humility, solicited a double portion of the spirit granted to his master. And, lastly, a feeling of deep humility, which no one has expressed better than St. Paul: "And, last of all, he was seen of me also, as of one born out of due time." 1 Cor. xv. 8.

(23.) The religious tendency, faith, is so entirely free, that even that of the inspired men was so, and in no way interfered with their morality in the employment of the extraordinary gifts with which they were endowed: "The spirits of the prophets," says St. Paul, "are subject to the prophets." 1 Cor. xiv. 32. He who had the gift of "prophecy," that is, of inspired preaching, made use of it "according to the proportion of faith" (of his faith). Rom. xii. 6. It is, then, with inspiration as with theocracy; the former leaves man free in his individuality; the latter leaves to a nation its liberty in some sort collective; Hosea said to his fellow-countrymen — "O Israel, thou hast destroyed thyself!" or, more correctly, "Israel! thou art thyself thy corruption." Hosea, xiii. 9. It was necessary that the human mind should be free, according to St. Paul's expression, to "resist the truth." 2 Tim. iii. 8. (See Book I. Chap. iv. note 10, and Chap. xi. note 45; Book III. Chap. xxx. note 10; Book IV. Chap. xlix. note 59.)

(24.) ". . . he that wavereth is like a wave of the sea, driven with the wind, and tossed." James, i. 6. And that doubt and scruples may present themselves in a question of religious mo-

rality, St. Paul so explicitly acknowledges, as to require that in such cases the scruple should be obeyed: "And he that doubteth," with regard to any species of food interdicted by the Mosaic law, "is damned if he eat, because he eateth not of faith," does not act according to his conviction. Rom. xiv. 23.

(25.) This is the positive sense of St. Luke's declaration at the commencement of his Gospel. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know (judge of) the certainty of those things wherein thou hast been instructed." Luke, i. 1—4. To say that the Christian religion is only certain, is to say, in other terms, that we "walk by faith, not by sight;" *faith*, is certainty; *sight*, is obviousness. 2 Cor. v. 7. And so true is this principle, that Christian hope holds in our minds the same position as Christian faith: ". . . hope that is seen is not hope: for what a man seeth, why doth he yet hope for? . . . we hope for that we see not. . . ." Rom. viii. 25. "This is a faithful saying" (a certain doctrine), writes St. Paul to Titus, "and these things I will that thou affirm (preach) constantly. . . ." Titus, iii. 8. What is obvious is not preached; and he himself began his career by endeavouring to "destroy the faith;" Gal. i. 23; obviousness cannot be destroyed. Again, he wrote to the Romans: "The word is nigh thee, even in thy mouth, and in thy heart." Rom. x. 8. That is, thou canst easily recognise its certainty, diffuse it by thy discourse, and profess it in thine heart.

(26.) It is well said, that "faith is the evidence of things not seen," Heb. xi. 1; but it is a personal evidence, not to be communicated, entirely subjective, and which has nothing in common with rational evidence. Faith "uproots fig-trees and removes mountains;" that is, it is the most fruitful and strongest principle of energy; but it can only effect these great works, Christ has declared, if the believer has no "doubt in his heart." Mark, xi. 23. "Examine yourselves whether ye be in the faith" (have faith). 2 Cor. xiii. 5. Obviousness, in religion, is reserved. (See Book VI. Chap. LXXV. note 93.)

(27.) We find proofs everywhere throughout the Gospel, that Jesus constantly appealed to the *certainty* of his Divine mission, which man might find in his own reason and conscience: "And he said also to the people, When ye see a cloud rise out of the

west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?" Luke, xii. 54—57. Again, "faith cometh by hearing." Rom. x. 17.

In the facts which constitute the Christian religion, everything was so directed by Providence, that its *credibility* should reach to certainty, without going beyond it. "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God." Acts, x. 40, 41.

This passage is extremely remarkable: it has been asked, why Jesus, when risen from the dead, did not show himself at Jerusalem, in the public places, in the temple and the judgment-hall, to the Sanhedrim, and to the people? Had he done so, the Jews would have been more eager than ever to "take him by force to make him a king," John. vi. 15; a revolution would have burst forth, and the people would have accepted a temporal and earthly redemption; precisely because, instead of believing, it would have had the evidence of sight; because redemption would have become a matter of sight, instead of faith. But no; all the guarantees of Christianity, and even the appearances of the risen Jesus, stop at a point at which man, in a spirit of humble sincerity, can say: "Lord, I believe; help thou mine unbelief:" Mark, ix. 24; "Increase our faith." Luke, xvii. 5. And who has not had in his religious life painful hours of inward struggle, in which the voice of "the finisher of our faith," Heb. xii. 2, might justly have said to him: "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 31.

(28.) "All Scripture given by inspiration of God (see Book V. Chap. LX. note 51.), is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. "For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope." Rom. xv. 4. "Now these things were our examples, to the intent we should not lust after evil things, as they (the Jews) also lusted. . . . . Now all these things happened unto them for ensamples; and they are written for our admonition. . . ." 1 Cor. x. 6—11. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James, v. 10.

(29.) God desires, on the contrary, that human reason should continue its course of study, if we may so speak, to the end. (See Book I. Chap. II. note 3.) So little was it the aim and effect of inspiration to repress, put aside, or supply the place of reason, whether in general missions, such as those of Moses and of St. Paul, or in special prophecies, that the Bible everywhere shows us reason acting for itself, under the direction and safeguard of inspiration. We know from the Bible itself, that Moses, the adopted son of the sovereigns of Egypt, was "learned in all the wisdom of the Egyptians," Acts, vii. 22; compared, even in the Bible, to that of Solomon, 1 Kings, iv. 30; can it be imagined, that this education, this wisdom, was useless to him in his work as the guide and legislator of the people of God? To refuse to recognise the Egyptian element in many of the Mosaic institutions, would be to shut our eyes against the light. St. Paul had been the pagan scholar of the schools of Tarsus, and the Jewish scholar of the schools of Jerusalem, and his ministry differs from that of all his colleagues, especially in the circumstance, that in him the *inspired* man never effaces the scholar; versed in the Jewish learning of the age, skilful in "showing by the Scriptures that Jesus was the Christ," Acts, xviii.; and, a Gentile with the Gentiles after having been a Jew with the Jews; versed also in the knowledge of the Greek philosophers and poets, from whom he quotes. Acts, xvii, 28.; 1 Cor. xv. 33; Titus, i. 12. Was it Divine inspiration which suggested to him quotations from Aratus, Menander, and Epimenides?

And that reason continued its habitual efforts of penetration when the question related to special prophecies, even the most important ones, those announcing the Messiah, St. Peter declares: "Of which salvation the prophets have inquired and searched diligently, who phophesied of the grace that should come unto you: searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter, i. 10, 11. Sometimes, in the most personal revelations, so to speak, the prophets did not immediately comprehend the Divine intention, and had need of reflection. Thus, the first revelations addressed to the youthful Samuel, presented themselves so confusedly before his mind, that in the tumult of his ideas, he twice believed himself called by Eli, the high priest: "Samuel," it is said, "did not yet know the Lord" (the voice of the Lord). 1 Sam. iii. 7. His extreme youth explains this trouble of his soul: but Jeremiah, at a riper age, did not at first understand why he was to buy a field occupied by the Chaldean armies, as the Roman did that on which

Hannibal was encamped: but he soon "knew that this was the word of the Lord." Jer. xxxii. 8, 30. Gen. Chap. i and ii. The evident intention of Moses in these descriptions of the creation, and, indeed, throughout the whole book of Genesis, is exclusively religious; it is not scientific. He wishes to show, that there exists one God alone, the Creator of all things; that all idolatry, from the worship of the stars down to the grossest Fetichism, is a folly and a crime; that the true God made himself known to mankind from their first existence; that evil cannot be attributed to him, but to man, a principle which overthows all adoration of malevolent gods; that the first man, and especially the ancestors of the Jews, knew and adored one only living and true God; and thus he carries on his narrative to particulars, to the calling of Abraham, to the choice of the posterity of the patriarchs as the especial guardians of religious truth, and of the promise of the Messiah. There is no page of Scripture which more strikingly presents to our view the simultaneousness of action between intelligence, left, as much as necessary, to its own strength, and inspiration coming, as much as necessary, to its aid, than the cosmogony at its very beginning: this cosmogony is at once inspired, and founded on the ancient principle of the system of the world, the error of which is now fully recognised; it is inspired, not, doubtless, in the details, but in general, when it fixes the order of the geological epochs, shows us the earth at first without organised bodies, and without animated beings, then serving as a theatre for various developments of vegetable and animal life, and at length, at the most recent epoch, made a dwelling-place for man, the crowning-work of this world, the youngest of God's creatures on earth: it is not inspired, it speaks according to the science of the time, when, for example, it adopts the idea that the earth is the centre of the world, and that the stars exist for its use. Gen. i. 14. It was impossible (and this has been acknowledged by the greatest naturalist of the age), that Moses should, without assistance, have divined the order of the geological epochs; and it was also impossible that God should have inspired, word by word, and idea by idea, a cosmogony which describes the firmament such as it appears at first sight.

(31.) Gen. x. to xi. 9, is the oldest geographical treatise which exists, mixed, according to the universal custom of the ancient people of the East, with a portion of genealogy. No critic of the present day entertains any doubt, that this narrative is, in fact, almost entirely geographical, and contains, especially, names of tribes, cities, and races; this is clearly indicated by the plural form of most of these names, and the etymological sense of some of them, borrowed from the situation of the countries or the habits

of the people; as for example, Mizraim, x. 6. Egypt; the word signifies *limits*, because Egypt marks the limits between Asia and Africa; and again, Sidon, x. 15, from a word signifying *to hunt, to fish*, the first occupation of the inhabitants of these mountainous shores. But who can for a moment imagine that this is a universal geography? It was geography such as it was known by the Egyptians, the Israelites, and probably the Phœnicians, in the earliest times.

(32.) Job, ix. 6—9; xxxviii. 32, 33; Amos, v. 8. In these passages, in which allusion is made to various constellations and to the zodiac, there is not a trace of astronomical science: their astronomy is that of simple sight, and in Job the ancient idea of the solidity of the firmament is very clearly expressed. "Hast thou with him spread out the sky, which is strong, and as a molten looking glass" (of metal)? Job, xxxvii. 18. The language of the fragment of an ancient song of victory put into the mouth of Joshua: "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," Joshua, x. 12, was the universal language of popular astronomy; and it is a very remarkable fact, that these Divine messengers, these sacred authors, whose opinions on astronomy and physics were allowed, notwithstanding their inspiration, to remain similar to those of their fellow-men, were exempt from the universal error of antiquity, astrology, which Moses had interdicted by placing it on a level with other practices of divination, Deut. xviii. 10, and to which the prophets evidently allude. Isaiah, xlvii. 9; Jer. xxvii. 9. l. 35. Whence comes it that errors of astronomy are not corrected in the Bible, and that that of astrology is so plainly condemned? The reason is evident: on the one hand there is a scientific error, on the other a religious one: divination by the stars was highly dangerous to the purity of the faith, while the systems of Ptolemy and of Copernicus brought no such peril with them.

(33.) The summons of Moses to Israel at the beginning of his last song, "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee," Deut. xxxii. 7, expresses precisely the aim of all the Scripture narratives; and the system which desires to change the Bible into a complete and connected body of history is a false and dangerous one. The Bible is a history of ideas, and not of events; this is proved by the absence of all regular chronology; it contains dates, but is not chronological.*

(34.) It is said in Genesis: "But flesh with the life thereof,

* See Essai Historique et Critique sur les Dates de la Bible. *Biographie Sacrée*, by the Author.

which is the blood thereof, shall ye not eat." Gen. ix. 4. In Leviticus: "For the life of the flesh is in the blood;" Lev. xvii. 11. 14; and in Deuteronomy: "The blood is the life." The word *life* or *soul* has three different acceptations in the Old Testament: 1. The breath, the principle of life; and in this sense it applies to the brute creation as well as to man; Gen. i. 20—30; ii. 7. 2. The blood. 3. The soul, in the modern sense of the word: "that my soul may bless thee before I die," said Isaac to his son; Gen. xxvii. 4. "Thou shalt love the Lord thy God with all thy soul. . . ." Deut. vi. 5. Is it the aim of Moses in these passages to speak physiologically, and to point out where the principle and seat of life, in men and animals, is to be found? By no means. The coarse weapons of those early times, made, not of iron, but of brass, like those of Homer's heroes, rarely made inward wounds; the wounds were usually superficial; death was therefore preceded by great loss of blood, and from this simple observation the conclusion had been drawn that the blood was the principle of life. Moses makes use of this idea in order to inspire the Israelites with a great horror of the custom of using blood as nourishment, of drinking it while yet warm; a custom at once injurious to health, and barbarous in the highest degree, most fitted to encourage and maintain ferocity; a custom, in fine, consecrated in the rites of various idolatries, at which the blood of the victims was drunk. Moses attaches such religious and moral importance to this prohibition, and it was indeed so necessary, that he renews it a great many times. Ex. xxiii. 18; Lev. iii. 17; vii. 27; xvii. 12; xix. 26; Deut. xii. 16—23; xv. 23. In order to give an additional sanction to this prohibition, he even goes back to the principles of the morality of Noah, and of those saved with him: his morality on this subject is evidently Divine; his physiology purely human.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow . . ." Heb. iv. 12. Is it the intention of the sacred writer in this passage to give a dissertation on the faculties of man, and the seat of the spiritual principle? to draw distinctions between *the mind*, the faculty of knowing, the intellectual principle; *the soul*, the faculty of wishing, the sensible principle, the seat of the affections and of the passions; and *the body*, the apparatus and organs of the senses, the seat of animal life? The apostle gives no attention to these distinctions of ancient philosophy, in the language which he here employs; he is entirely occupied with the endeavour to make the Hebrews understand, that the Divine threats (this is the sense of *word of God* in this passage, as is proved by the connection of

ideas) include, and will fall not only upon the outward acts of infidelity, but the most secret evil thoughts, the bad resolutions concealed in the innermost depths of the conscience, as it were in the marrow of the bones.

The same remark applies to the discourse of St. Paul in the Areopagus; he is speaking before philosophers, and speaks no philosophy: "For in him (in God) we live, and move, and have our being . . ." Acts, xvii. 28: he has no idea of a dissertation on human nature, of drawing specious distinctions between pure existence, spontaneous activity, and being, that is, our collective faculties, all that we are. His sole thought and meaning is, that we owe all things to God.

(35.) Errors, that is to say, in conformity with the science, the opinions of the times. The example of our Divine master completes the proof of this absolute necessity; he himself condescended to speak the language, the opinions of his time; the botany, or rather the agriculture of antiquity taught, that the grain of corn died and was decomposed in the earth; and Christ, in order to make the Jews understand that his doctrine would not produce its full fruit till after his death and resurrection, said to them: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone and sterile: but if it die, it bringeth forth much fruit." John, xii. 24. So general was this popular opinion, that St. Paul drew from it an argument in favour of the doctrine of the resurrection: "That which thou sowest is not quickened, except it die." 1 Cor. xv. 36.

Again, in history, inaccuracies in details not affecting the truth: such, for example, according to the most enlightened critics, is the coincidence which St. Luke believed to exist between the taxing ordered by Cæsar Augustus, the government of Cyrenius in Syria, and the birth of Christ. Luke, ii. 1.

Among these unimportant errors must be reckoned the insignificant contradictions which have been discovered in the Holy Scriptures; and here, a remark presents itself to which we attach great importance: Scripture not only contains variations imperceptible to the simple view, and which only appear when magnified, so to speak, beneath the piercing eye of erudite criticism; but also many perfectly obvious discrepancies, which lie open to view, and which it is evident the sacred writers might have avoided with the slightest care, had these details merited their attention. It is clear, that these insignificant contradictions, simply caused by some distraction of mind, or lapse of memory, did not for a moment employ their thoughts — we should follow their example. Sound criticism brings forward these discrepancies, and with

reason, as negative proofs of the truth of the narratives, and sees in them a guarantee that the Gospel was not the work of impostors in collusion with each other; impostors need connivance; the truthful never. A few examples will suffice. According to St. Mark and St. Luke, "Blind Bartimeus, the son of Timeus, sat by the highway-side," near the walls of Jericho, "begging. And when he heard that it was Jesus of Nazareth he began to cry out, and say, Jesus, Thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. . . . . and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way . . . glorifying God." This miracle was performed, according to St. Mark, as Jesus was quitting Jericho, Mark, x. 46; according to St. Luke, as he was approaching the town, Luke, xviii. 35. St. Matthew again relates the event as occurring when Jesus quitted Jericho, but mentions that two blind men were restored to sight. The facts are in other respects identical.

St. John relates, that the condemnation of Jesus by Pilate took place "about the sixth hour," that is, towards noon. John, xix. 14. This text is irreconcileable with the order of events on the day of crucifixion, as recounted by the other Evangelists, and especially with the assertion of St. Mark: "And it was the third hour (nine in the morning); and they crucified him." Mark, xv. 25. The passage in John is considered doubtful, although it is to be found in almost all the manuscripts and ancient versions.

The calling of St. Paul is related three times in the book of Acts: the main points of the narrative are always absolutely the same; the details present some variation. In Acts, ix. 7, we read: "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." In chap. xxii. 9: "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me:" and in chap. xxvi. 13: "I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." It is only necessary to read these passages to see that they recount one and the same event, though containing slight variations of narrative.

The most striking example of the condescension necessary to the success of his mission, which Christ showed in accommodating his language to the prejudices of his times and of his nation, is

found in the cures of possessed persons, or demoniacs. The minds of the Jews were at that period imbued with the idea, that extraordinary or sudden misfortunes, fearful and strange maladies, infirmities, mental alienation, and premature death, were caused by intermediate beings, angels or demons; angels, when they saw in the circumstance a trial or punishment from heaven, demons, if they could discover no providential explanation of the fact. In pursuance of these ideas, possession was admitted as an explanation of four distinct cases — madness, epilepsy, paralysis, and, which is very remarkable, deafness from birth: "they brought to him a dumb man possessed with a devil," Matt. ix. 32; xii. 22. ". . . my son, which hath a dumb spirit." Mark, ix. 17. The last case furnishes a solution to the problem. The Jews, in their total ignorance of physiology and of anatomy, attributed to the empire and presence of demons, every anomalous or unhealthy condition of the human frame which was not signalised by any outward injury; in none of the cases, mental or corporeal, above mentioned, did the organs appear affected, and the Jews, in default of better reasons, had recourse to the intervention of the spirits of darkness to explain them.

It is an old observation, that madness becomes more common in times of political crisis, of national commotion; and everything attests that at this period, the Jews, impatiently bearing the yoke of the Romans, and constantly revolting against them, were in a general state of exasperation and enthusiasm. Another observation, the truth of which is proved by experience, is, that mental alienations take the colour of the times in which they occur: a political colour in a time of revolution, a religious colour at a period of fanaticism; the unhappy persons who have fallen into this state, speak according to the ideas which predominated in their minds when sane. Now, the entire Jewish nation was in expectation of the Messiah, and the general opinion attributed to him *beforehand*, was irresistible power over the demon, represented as his *enemy*. Matt. 25—59. All these points being admitted, we may easily understand how maniacs, and even the sick, the infirm, the epileptic, who believed themselves possessed by a demon, put words into his mouth, and cried at the sight of the Lord; "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time of judgment?" Matt. viii. 29; "I know thee who thou art." Mark, i. 24. We can understand how the Evangelists, in relating the cure, make use of expressions in conformity with the popular error: "And Jesus rebuked the devil and he departed out of him; and the child was cured from that very hour;" Matt. xvii. 18; Mark,

ix. 25; and finally, we can understand why Jesus avoided pronouncing his opinion on the question, and adopted on these occasions the ordinary language, the only one which would be comprehended: "He commandeth the unclean spirits, and they come out." Luke, iv. 36. If Christ had taken a different course to expel the demons, the miracle would not have been attributed to him, and his aim would not have been accomplished; if, on the other hand, he had attempted to correct the popular opinion on the subject, he would have raised up to himself immense and useless difficulties, and would have compromised the doctrine of immortality; the Jews would never have believed in an unpeopled heaven: we must remember, that the Sadducees said that there was "no resurrection, neither angel, nor spirit:" and these sectarians would have skilfully used the opportunity of thus making him apparently contradict himself, as they frequently attempted to do. And, lastly, a circumstance which doubtless had to do with determining Christ not to raise the question was, that the error was beginning to disappear: the Evangelists themselves, sometimes speak of the demoniacs healed, as of sick men restored to health, maniacs restored to reason: "And they (the people) come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind;" Mark, v. 15; Luke, viii. 35; and the light of Christianity was to suffice to complete the reformation of opinion.

(36.) "But the manifestation of the spirit is given to every man to profit withal" (for the common profit). 1 Cor. xii. 7. "Who" (Moses), said Stephen, "received the lively oracles (the words of life) to give unto us." Acts, vii. 38. "Unto whom (the prophets) it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you," . . . 1 Peter, i. 12; and hence, the courage, the calm firmness, the deep sense of duty which the Divine messengers display in communicating Divine revelations; "And Moses said (to Pharoah), Thou hast spoken well; I will see thy face again no more;" Ex. x. 29; and "he endured, as seeing him who is invisible." Heb. xi. 27. "As the Lord liveth," said Micaiah to the messengers of the tyrant Ahab, "what the Lord saith unto me, that will I speak." 1 Kings, xxii. 14. ". . . He that hath my word, let him speak my word faithfully . . . saith the Lord." Jer. xxiii. 28. "But Peter and John answered and said unto them (the sanhedrim), Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts, iv. 19, 20.

So true is it, that inspiration, and all the gifts which accompanied it, were only means given to the ministers of the Lord for the profit of the world, that they were not permitted to glory or rejoice in them; and that their share in the blessings of Christianity was only guaranteed to them, as to all other believers, by their individual progress. "Notwithstanding in this rejoice not," said Jesus to the seventy, "that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke, x. 20.

(37.) This sentiment has never been more sublimely expressed than by St. Paul: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Yea, and if I be offered on the sacrifice and service of your faith, I joy, and rejoice with you all." Phil. ii. 2—17.

(38.) "How shall they believe in him (Christ), of whom they have not heard? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x. 14. 17, 18. The expression of St. Paul is more concise and stronger. He says simply: "Faith cometh by hearing," that is, by attentive and intelligent hearing, in the same sense as both Job and Elihu say: "Doth not the ear try words?" Job, xii. 11; xxxiv. 3.

Again, redemption in some sort speaks the language of the time, even to the writing on the cross, "written in Greek, and Latin, and Hebrew." Luke, xxiii. 38; John, xix. 20.

The officer of Candace, queen of the Ethiopians, who had "come to Jerusalem for to worship," was returning thence, reading the prophet Isaiah. The Evangelist Philip said to him: "Understandest thou what thou readest? And he said, How can I, except some man should guide me? . . . I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" . . . he was reading the prophecy of our Saviour's sufferings and death. Acts, viii. 27. To this proselyte, whose mind was so well disposed that he immediately received baptism, the form had evidently hitherto veiled the substance, because this form belonged to an age and country differing from his own; and St. Paul explicitly acknowledges how necessary a comprehension of the form is to that of the substance, when, at the beginning of one of the most profound discussions of his Epistle to the Romans, he interrupts himself to say: "I speak to them that know the law," (the Mosaic law). Rom. vii. 1.

(39.) To what assembly of Christians might we not say, with

St. Paul: "Came the word of God unto you only?" 1 Cor. xiv. 36.

(40.) ". . . Out of the abundance of the heart the mouth speaketh," Matt. xii. 34; Luke, vi. 45; and what must not be the abundance of a heart penetrated by the Spirit of God! The whole of sacred Scripture sufficiently testifies.

(41.) The question of literal inspiration is in the same way discarded from the Bible itself; there is not one word in the Bible in favour of literal inspiration; and to understand in this sense a few expressions which appear to favour the system, is to take the appearance for the reality, the phrase for the idea. We read in the prophecy of Moses: "I will raise them up a prophet. . . . and will put my words in his mouth." Deut. xviii. 18. This is but an image; God does not utter words, and it is in vain to persist in taking the passage literally: so little does this promise express a literal inspiration of a prophetic ministry, that the same expression is applied by Isaiah to the whole Jewish nation, considered as the prophet and teacher of other nations; Isaiah, li. 16. The expression of which Jesus makes use, "one jot, (iota, the smallest letter of the alphabet,) or one tittle (point, mark of punctuation) shall in no wise pass from the law, or fail," Matt. v. 11; Luke, xvi. 17, is a proverbial and hyperbolical manner of speaking.

(42.) "And God said, Let there be light: and there was light." Gen. i. 3. This example of the sublime, admired even by pagan rhetoric, fully justifies our definition.

(43.) Beside the burned corpses of the sacrilegious sons, it is said, that "Aaron held his peace," Lev. x. 3, as much from the anguish of grief as from an inward assent to the justice of the terrible sentence. The sad astonishment of Job's friends, at the sight of the patriarch in his misery, is poetically expressed in these terms: "They sat down with him on the ground seven days and seven nights; and none spake a word unto him: for they saw that his grief was very great." Job, ii. 13. Amos, in his prophetic descriptions of the destruction of the kingdom of Israel, represents parents and friends, in the midst of the multitude of the dead, caused by pestilence and war, seeking whether they have forgotten none, whether all are buried, and saying to each other while performing these mournful duties: "Hold thy tongue, for we may not make mention of (invoke) the name of the Lord." Amos, vi. 10; viii. 3. In the greatest misfortunes and evils, resolute silence and expectation of death are the only resources against injustice and desperate grief: ". . . I know that I shall be justified, (that I am innocent). Who is he that

will plead with me? for now, if I hold my tongue, I shall give up the ghost." Job, xiii. 19.

(44.) St. Paul himself had neither shame nor scruple in confessing, that his intelligence of sacred things surpassed his power of adequately expressing them: "But though I be rude in speech, yet not in knowledge." 2 Cor. xi. 6.

(45.) "And I knew such a man (St. Paul here speaks of himself) . . . how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful (possible) for a man to utter." 2 Cor. xii. 4.

(46.) According to an energetic expression of St. Paul's on the subject of the gift of unknown tongues, to all Divine messengers thus gifted, it should have been said: "If there be no interpreter let him speak to himself, and to God." 1 Cor. xiv. 28. In the same chapter, St. Paul endeavours to make it understood that unintelligible revelations would be real punishments; he makes an allusion, made use of in this sense, to the threats of God against the Jews, that he would cause them to be taught by barbarous conquerors, whose language they should not understand, since they refused to obey the messengers of God who came to them speaking their own language. (See Book I. Chap. VII. note 24.)

(47.) A few words may sum up all the ideas of these last chapters: inspiration was not, and could not be, absolute, and the Gospel itself furnishes proofs that this truth of necessity is also a truth of fact. If there is an inspiration which appears, at first sight, as if it must have been complete, and have left nothing of the man in the person inspired, it is that of the day of Pentecost. The Lord had promised to the apostles "another Comforter, that he may abide with you for ever; even the Spirit of truth;" John, xiv. 16, 17; ". . . the Holy Ghost, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." xiv. 26; xvi. 13. He himself, before quitting them, "opened their understanding, that they might understand the Scriptures," Luke, xxiv. 45, and bestowed on them a fresh portion of enlightenment; "he breathed on them, and saith unto them, Receive ye the Holy Ghost," John, xx. 22; and afterwards, well knowing that men of such simple minds needed a material sign in order that they might believe in the instantaneous and immediate effect of a spiritual miracle, he assembled them at Jerusalem, and commanded them saying, . . . "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke, xxiv. 49. The day divinely chosen for the foundation of the Christian church arrived,

and then " they were all filled with the Holy Ghost." Acts, ii. 4. We might certainly be inclined to think, on these numerous testimonies, that this inspiration granted, confirmed, and renewed, at so many different times, must have penetrated the whole understanding, and rendered divine, so to speak, every thought of these privileged men. But such was not the case, even with the apostles; and long afterwards, notwithstanding the positive commands of Christ that the Gospel should be preached " in all the world, and to every creature, and among all nations," Mark, xvi. 15; Matt. xxviii. 19; Luke, xxiv. 47; " unto the uttermost part of the earth." Acts, i. 8. St. Peter needed the vision sent to him at Cæsarea to constrain him to open the church to the Gentiles, to baptize Cornelius and his family, and to comprehend at length that " God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." x. 34, 35. The astonishment in Jerusalem was general, when the conversion of these Gentiles became known. Peter had to justify himself before his colleagues, and only succeeded in so doing by attesting a miracle: " And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Then only the assembled disciples and apostles held their peace, were appeased, and glorified God, saying, " Then hath God also to the Gentiles granted repentance unto life." Acts, xi. 15—18.

(48.) In fact, in the faith claimed by inspiration, it is required to believe in God and in the man sent by him, and speaking in his name: " the people (the Jews) believed the Lord and his servant Moses." Ex. xiv. 31. " What are we? (Moses and Aaron,) your murmurings are not against us, but against the Lord." xvi. 8. St. Paul begins his Epistles with a preamble in which these two ideas are connected: " Paul, called to be an apostle of Jesus Christ through the will of God, unto the church of God which is at Corinth." . . etc. . . 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1. 49. The Jews believed in the discourse of the diviners, and only learned too late, when " the days of visitation" were come, " the days of recompense" (retribution) arrived, that " the prophet" (the false prophet,) was " a fool, the spiritual man (the man who pretended to be inspired,) mad." Hosea, ix. 7.

(50.) The officers of Jehu treated Elisha, the messenger of God, as mad, 2 Kings, ix. 11; and the first captives of Babylon looked upon Jeremiah, who announced the long duration of their bondage, in the same light. Jer. xxix. 26. " And many of them (of the Jews,) said, He (Jesus) hath a devil and is mad." John, vii. 20; viii. 52; x. 20. " And as he thus spake for

himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." Acts, xxvi. 24. For "the natural man (one who only sees things from an earthly point of view,) receiveth not the things of the Spirit of God; for they are foolishness unto him." 1 Cor. ii. 14. 51. John the Baptist, the forerunner of Christ, said: "A man can receive nothing (has no right to attribute anything to himself) except it (the right) be given him from heaven," John, iii. 27; that is to say, any usurpation of a sacred ministry, and much more of a divine mission, is criminal. But how if a man believes that he has received this right?... Then it remains to say with Jesus himself: "If I bear witness of myself, my witness is not true. There is another (and here Christ gives time to his irritated and ill-disposed hearers to become calm and reflect, by not naming the witness which he claims, that of his heavenly Father,) that beareth witness of me; and I know that the witness which he witnesseth of me is true;" John, v. 31, 32; and on another occasion Jesus confirms this declaration, by saying: "Though I bear record of myself, yet my record is true . . . for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me," viz. by miracles. viii. 14—18.

(52.) The duty of carefully examining and inquiring before conceding the claims of those who claimed it on the ground of being inspired, was well fulfilled by the chief among the seven churches of Asia Minor, that of Ephesus, of which St. John was the pastor: "I know," he says to this church, "that thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. ii. 2. (See Book VI. Chap. LXVIII. note 63.)

(53.) There are but two possible restrictions to this rule, restrictions which, in reality, confirm it: 1. That indicated by St. John himself: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John, iv. 2—5. This means of discernment supposes the advent of the Saviour, the redemption, already accomplished, and, consequently, the revelation already given. St. John therefore alludes in this passage to a particular revelation, passing through the crucible of the revelation previously recognised as such; to a new inspiration placed in comparison with the teachings of an inspiration believed in and admitted, and which could not have been so on proofs merely subjective. And even this labour of comparison was so difficult in the early church, in which both true and false inspira-

tion so frequently made their appearance, that St. Paul reckons among the gifts of the Spirit of God, what he calls the "discerning of spirits," 1 Cor. xii. 10, that is, of the inspired teachers who explained the Scriptures: it was by comparing their explanations with the Scriptures themselves, that endeavours were made to discover their Divine authority. 2. When an inspiration, itself without objective proofs sufficiently valid or strong, is guaranteed, by another inspiration, the objective proofs of which are sufficiently strong. Thus, as all Christian antiquity believed, the Gospel according to St. Mark was guaranteed by the friend of his mother, the guest of her house, St. Peter, Acts, xii. 12, who calls Mark his son, 1 Peter, v. 13, a name of friendship which the apostles gave to their proselytes: and the two books of St. Luke by St. Paul, to whom Luke was a faithful fellow-labourer and intimate friend to the last. 2 Tim. iv. 11. Thus, again, St. Paul sometimes begins his Epistles jointly in his own name and that of one of his fellow-labourers; Sosthenes, 1 Cor. i. 1; Timothy, 2 Cor. i. 1; Phil. i. 1; Col. i. 1; Philem. i. 1; Silvanus, 1 Thess. i. 1; 2 Thess. i. 1. It is evident that the ministry of the apostle here serves as a guarantee for that of the disciples.

(54.) From the very commencement of the Israelitish theocracy this principle was laid down by Moses himself: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Deut. xviii. 21, 22. "Let them bring forth, and show us what shall happen: let them show the former things (the things which shall happen first) what they be, that we may consider them, and know the latter end of them; or declare us things for to come (events of a more distant period). Show the things that are to come hereafter, that we may know that ye are gods." Isaiah, xli. 22, 23. "And who, as I, shall call, and declare the things which are coming, and shall come?" said the Lord to the idols. xliv. 7. "Who hath declared this from ancient time? who hath told it from that time? have not I the Lord?" xlv. 21. "The prophet which prophesieth of peace," of prosperity, which it was so pleasant an office to announce to their fellow-countrymen, "when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. xxviii. 9. Among a people so frequently rebellious as the Jews, the prophets had mostly calamities to predict, however painful the office: "Surely the Lord God will do nothing (against his people), but he revealeth his secret unto his servants the prophets . . . the Lord God hath

spoken, who can but prophesy?" Amos, iii. 7, 8. After the captivity of Babylon, Zechariah still gave the faithful accomplishment of the prophecies as a proof of the Divine mission of the prophets: "Your fathers, where are they? and the prophets, do they live for ever?" but their words live. "My words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?" saith the Lord. Zech. i. 5, 6.

(55.) The following texts will show that the general aim of miracles is never any other. God said to Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." Ex. xix. 9. Elijah, at the moment of calling down fire from heaven to consume his sacrifice, prayed in these words: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." 1 Kings, xviii. 36.

Relying on such striking examples, the most pious and enlightened men trusted with entire confidence in this sign of a Divine mission; "Rabbi," said Nicodemus to Jesus, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John, iii. 2. "Philip saith unto him, Lord, show us the father, (show us some celestial sign of the presence of God,) and it sufficeth us." The adversaries of Christ reasoned on the same ground: "What sign showest thou unto us," said the Jews to him after he had expelled the dealers from the temple, "seeing that thou doest these things?" John, ii. 18. "What sign showest thou then, that we may see, and believe thee? what dost thou work?" vi. 30. This same conviction became popular, that Divine missions were proved by the power of miracles, gave the form to the unworthy outrages addressed to Christ: "Prophesy unto us, thou Christ, who is he that smote thee?" Matt. xxvi. 68; Mark, xiv. 65; Luke, xxii. 64. "If thou be the Son of God, come down from the cross." Matt. xxvii. 40; Mark, xv. 30.

Such was the idea, generally admitted, of miracles, as proofs of a Divine mission. Jesus Christ fully confirmed it, by rendering it personal to himself. The disciples of John the Baptist came and said to him: "Art thou he that should come, or do we look for another? Jesus replied: Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up. . ." Matt. xi. 3, 4, 5; Luke, vii. 20. 22. "But if I cast out devils by the Spirit of God," said he to the Jews, "then the kingdom of God is come unto you." Matt. xii. 28;

Luke, xi. 20. "Then said Jesus unto them (his apostles) plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe;" and at the moment of raising Lazarus from the dead, he blesses God, saying: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." John, xi. 15—42.

Jesus often returns to this idea: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John, v. 36. "The works that I do in my Father's name, they bear witness of me. . . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." x. 25. 37, 38.

The more the character of a Divine messenger appears to become compromised and effaced, the more brilliantly do miracles shine forth. Hence the numerous prodigies which accompany the death of Christ.

The apostles give no other explanation of the wonders worked by the Saviour: "Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs, which God did by him in the midst of you. . . ." Acts, ii. 22.

The miracles of the apostles, in their turn admit of no other explanation. . . "the Lord working with them, and confirming the word with signs following." Mark, xvi. 20. "Why marvel ye at this?" said Peter and John to the Jews after the cure of the lame man; "or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Acts, iii. 12. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." 2 Cor. xii. 12. "God also bearing them (the apostles) witness both with signs and wonders." Heb. ii. 4.

This effect of miracles, may again be seen in the opinion given on them by those on whose behalf they were performed. After having eaten of the loaves, the multitude said: "This is of a truth that prophet that should come into the world," John, vi. 14; and the blind man cured in the pool of Siloam replied to the Pharisees: "If this man were not of God, he could do nothing" (no such miracle). ix. 33.

Finally, it was from the Messiah, in a much greater degree than from any other messenger of heaven, that a brilliant manifestation of the power of working miracles was expected: "And many of the people believed on him," that is, recognised his Divine

mission, "and said, when Christ cometh, will he do more miraeles than these which this man has done?" vii. 31.

To these positive proofs it is worthy of remark, that the Bible adds a negative proof of the general aim of miracles, that of serving as guarantees to inspiration: the mission of John the Baptist, the forerunner of the Messiah, was not accompanied by miracles; for this simple reason, that he was only a forerunner contemporary with the Saviour whom he announced; his ministry was, therefore, in some sort only a prophecy, which found its guarantee in the event which it announced. "And many resorted unto him (unto Jesus), and said, John did no miracle: but all things that John spake of this man were true." x. 41.

(56.) In the earliest times, as in more modern ones, in the age of Moses as in that of the Gospel, all pretension to supernatural authority supported itself by false miracles, or false prophecies: Pharaoh's magicians, Ex. vii. 11; viii. 7, who imitated the miracles of Moses in their own way, instead of undoing them, which would have been of some use; the sorceress of Endor, who feigned to go, according to the expression of Isaiah, "for the living to the dead;" Isaiah, viii. 19; all the multitude of the false prophets who so deeply deceived the Jews before the captivity of Babylon; the magicians and exorcists of the time of the Gospel; Simon, who thought that the power of working miracles might be bought with money, Acts, viii. 18; the sons of Sceva, who, stupid in their imposture and incredulity, said to the demons: "We adjure you by Jesus, whom Paul preacheth," xix. 13; thereby avowing that they knew not this Jesus; all these pretended possessors of superhuman powers, enthusiasts, impostors, or visionaries, invented nothing new in these arts of deception. Again, it was against this kind of falsehood that Moses warned his people: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass, whereof he spake unto thee, saying" (and he then say) "Let us go after other Gods. . . . thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. xiii. 1, 2. And when needful, Providence always brought the faithful to say: "How can a man that is a sinner (an impostor) do such miracles?" John, ix. 16.

(57.) (See Book II. Chap. xix. note 2.) In the beautiful allegory with which the Book of Proverbs opens, Divine wisdom speaks of the world and of mankind before their existence, as if they

already existed: "The Lord possessed me in the begining of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. . . While as yet he had not made the earth. . . when he prepared the heavens, I was there. . . . rejoicing in the habitable part of his earth; and my delights were with the sons of men." Prov. viii. 22, 23, 24. 26, 27. 31.

(58.) God said to Moses: "I know their imagination which they go about, even now, before I have brought them into the land which I sware." Deut. xxxi. 21.

"The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Chron. xxviii. 9. "O Lord of hosts, that judgest righteously, that triest the reins and the heart. . . . Jer. xi. 20.; xx. 12. Thou, Lord, which knowest the hearts of all men. . . Acts, i. 24.; Rev. ii. 23. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb. iv. 13.

(59.) The Gospel teaches us, that the prophecies were enveloped in the necessary degree of obscurity, of which God alone could judge, to leave human activity free. (See on free-will, Book I. Chap. iv. note 10, and Chap. xi. note 45; Book III. Chap, xxx. note 10.; Book IV. Chap. xiv. note 23.) In consequence "they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him" (Jesus). Acts, xiii. 27. "And now brethren," says St. Peter to his fellow-citizens, "I wot, that through ignorance ye did it, as did also your rulers." iii. 17. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke, xix. 42. (See Book III. Chap. xxxii. note 32.)

The result of this half-light, which left the will entirely free, has been that the prophecies, like the rest of revelation, have been instruments either of progress or its opposite, of which human activity has made use in its double direction, for good and truth, or for evil and falsehood. Examples of both uses are not wanting; two of the most remarkable will suffice.

It appears beyond a doubt that Daniel, in order to obtain from Cyrus the famous decree touching the liberty and restoration of the Jews, brought before his eyes the prophecies which announced his great destiny, his conquests, the taking of Babylon in the height even of a festival, Jer. li. 39. 57; and the glory reserved

to him by Providence of restoring to the people of God their country, their nationality and their religion. Isaiah, xiii; xiv. 1. 28; xliv. 23. 28; xlv. 1. 8; Jer. l. li. Flavius Josephus, the historian of the Jews, attests this intervention of Daniel, and the decree of the king of Persia borrows the expressions of Isaiah's prophecies; 2 Chron. xxxvi. 23; Ezra, i. 2. This was surely a very legitimate use of the knowledge of God's counsels given by God himself; it was securing to the Jews the favourable regard of the conqueror of Asia, and obliging the nation themselves to remember that it was to God alone they must attribute their deliverance. In a prophecy of the progress which should be made by Judaism beyond the circle of Abraham's posterity, Isaiah says: "In that day shall there be an altar to the Lord in the midst of the land of Egypt." Isaiah, xix. 19. The sense of this passage is doubtless figurative, and the prophet did not intend to speak of a real sanctuary and altar. Under the reign of Ptolemy Philometor, one of the family of Oniah, a descendant of the pontificial race, but excluded from the office of high priest by the ambition of his uncles and the injustice of the kings of Syria, then masters of Judæa, retired to Egypt, persuaded the Egyptian monarch, that he was charged with the accomplishment of the prophecy, and obtained permission to build a temple to the true God at Leontopolis, a town in the province of Heliopolis. It is probable that he altered some words in the passage so as to make Ptolemy believe that the town itself, or at least the province, was indicated: the text is uncertain. It is at any rate evident that this priest abused the prophecy, and twisted its meaning so as to make it suit his political interest. (See, on this passage, Book III. Chap. XL. note 79.

(60.) These considerations explain how it was that the faith of Israel saw prophecies everywhere in the sacred books of the first covenant, especially after the origin of the "company" or schools "of the prophets," which existed at least as early as the time of Samuel. 1 Sam. xix. 20. "Yea, and all the prophets from Samuel," said St. Peter to the Jews, "and those that follow after, as many as have spoken, have likewise foretold of these days." Acts, iii. 24. In order to clear up this subject it is indispensable to keep before the mind the ordinary sense of the word "prophesy" in the Holy Scripture; to *prophesy* signifies to *instruct*, or *teach*, whether by hymns and sacred songs, 1 Chron. xxv. 1; or by exhortations and discourses. Numb. xi. 25. The pupils in these schools of the prophets were exercised under the direction of a head, in these pious duties, and from among them God often selected the men to whom Divine missions

were confided, when commands, warnings, or threats, were to be conveyed, or prophecies, in the sense of predictions, delivered. 1 Kings, xviii. 4; 2 Kings, ii. 3. 5; ix. 1. The idea of the perpetuity of the dynasty of David; the idea, vague as yet, of great blessings and brilliant glory reserved for Israel in a future still unknown, and the idea of a king, of a celestial liberator, promised from the times of the patriarchs, occupied the meditations of the poets and musicians collected in these establishments, which existed at least till the time of Elijah and Elisha, and of the sacred authors whose discourses and poems have been preserved from Amos, the most ancient among them, to Malachi, the most modern. Thus became established, in the simplest manner, a natural tendency to see a prophecy in every word of the Old Testament, and to discover the Gospel written there beforehand, even in the most distant allusions; hence we can understand why St. Matthew refers the prophecy of Isaiah, liii. 4, to the miraculous cure of diseases by Christ, Matt. viii. 17, while St. Peter applies it to the remission of sins. 1 Peter, ii. 24. But this eagerness of early piety to discover and rest upon prophecies too detailed and too numerous, has no power to disturb the two essential facts in this view, viz. that the future was the natural field of revelation; and that a redemption without prophecies, without previous promises, was an impossibility. (See Book III. Chap. xxxii. note 32.) God appears to have said to all his prophets, as to St. John: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. i. 19.

(61.) The security of the wicked, and the confidence of the believer, have a common basis in foresight — in the sense simply of seeing beforehand. The worldly-minded and voluptuous, in their projects of pleasure, say to themselves: "To-morrow shall be as this day;" Isaiah, lvi. 12; and the foolish man in the parable says to his soul: "Thou hast much goods laid up for many years." Luke, xii. 19. The believer takes "no thought for the morrow," knows that "the morrow shall take thought for the things of itself," Matt. vi. 34; and feels confident that neither "things present, nor things to come, shall be able to separate him from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

(62.) "It is the glory of God to conceal a thing." Prov. xxv. 2. He could not communicate to us beforehand the intentions of his Providence, and give us means to penetrate them. He has therefore restricted human foresight within very narrow bounds: "Man's goings are of the Lord; how can a man then

understand his own way?" xx. 24. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." xxvii. 1.

(63.) One of the traits of poetic and prophetic song put into the mouth of the prophet Balaam, belongs to all prophecy: "I shall see him, but not now; I shall behold him, but not nigh." Numb. xxiv. 17.

(64.) All that is prophetic in the Bible, with the exception of a very few expressions, is poetic; not only rhythmical and metrical (a much disputed question of grammar and philology, which is beyond the sphere of our subject), but poetic in style, abounding in figures of speech, apostrophes, comparisons, personifications, and allegories. Such are the prophecy of Noah, Gen ix. 25—27; the benedictions of Jacob, xlix.; the predictions of Balaam, Numb. xxiii, xxiv.; the benedictions of Moses, Deut. xxxiii; the reproaches of Samuel to Saul, 1 Sam. xv. 22, 23; all the Psalms containing prophecies; and lastly the books of the prophets, with the exception of Jonah, Daniel, and parts of the three last prophets, who wrote after the captivity. The purely historical passages in the writings of the prophets, and especially some narratives inserted in the books of Isaiah and Jeremiah, present a striking contrast with the colouring of the prophetic portions. Inspiration often weighed so heavily on the genius of the sacred writers, that the language of the most sublime poetry hardly sufficed to express their feelings: "Mine heart within me is broken because of the prophets (when I have felt the presence of the Lord, and heard the decrees of his justice); all my bones shake: I am like a drunken man, and like a man whom wine hath overcome." Jer. xxiii. 9. "I went in bitterness (in trouble and agitation), in the heat of my spirit; but the hand of the Lord was strong upon me" (the arm of the Lord sustained me). Ezek. iii. 14. "O Lord, I have heard thy speech, and was afraid . . . when I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself." Hab. iii. 2—16. We see that here, so to speak, all is natural even in the supernatural itself. (See Book VI. Chap. LXX. note 78.)

(65.) Such are the promises made to Abraham, the condemnation pronounced by Moses against the generation which had come out from Egypt, the judgments of Nathan against David, and of Elijah against Ahab, the deliverances announced by Isaiah to Hezekiah, the incessant threats of Jeremiah, and of Ezekiel, against Zedekiah and the Egyptian party at his court, and nu-

merous other prophecies, the limits of whose fulfilment did not exceed one generation.

(66.) Several declarations of Christ on the subject of his miracles strongly favour this idea: "If I had not done among them the works which none other man (none of the old prophets) did, they had not had sin:" but they have seen them. John, xv. 24. It is evident that the strength of this censure against the contemporaries of the Gospel rests, not so much on the greatness of the Messiah's miracles, as on the fact that they were performed in the midst of them, and before their eyes. "And if I by Beelzebub cast out devils," said Jesus to the Pharisees, "by whom do your children cast them out?" Matt. xii. 27; Luke, xi. 19; "your children," that is, my apostles and disciples, men still young, and who in their boyhood attended your schools, and received instruction from you, the teachers of the people. By this direct argument, Jesus refers his adversaries to the testimony of their own eyes.

(67.) The distinction between the faith accepted from others, and the faith admitted without any intermediate agent, is fully recognised by the Gospel; it is in a spirit of praise that St. John relates of the inhabitants of Sychar, that "many of the Samaritans of that city believed on him (Jesus) for the saying of the woman" who had seen him at the well, "which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves." John, iv. 39—42.

(68.) This special aim, too often forgotten, explains why Jesus, who in so positive a manner appeals to his Divine works as the guarantee of the divinity of his mission, on other occasions reproaches the Jews with their eagerness to see signs, and obstinacy in only believing on this condition, and refuses to perform miracles when they demand them. "Except ye see signs and wonders, ye will not believe," said he to the nobleman of Capernaum, John, iv. 48; and in the same spirit of censure St. Paul writes to the Corinthians: "The Jews require a sign." 1 Cor. i. 22. "The Pharisees, also, with the Sadducees, came, and, tempting, desired him that he would show them a sign from heaven." Matt. xvi. 1. So little was this a demand of faith, that Jesus "sighed deeply in his spirit," and said, "Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation." Mark, viii. 12.

On another occasion he treats as "an evil and adulterous generation" those who thus dared to summon him to display his power, Matt. xii. 39; Luke, xi. 29; and of Nazareth it is said, "and he did not many mighty works there, because of their unbelief," Matt. viii. 58, at which "he marvelled" (was indignant). Mark, vi. 6.

The whole point is explained by the single reflection, that the faith which is only produced by the sight of miracles is a cold and proud adhesion of reason, and not an humble and loving adhesion of the soul; it is to believe, but to believe *perforce*, not voluntarily, and without love, without repentance, without confiding trust, without effusion of heart. Christ, who read all hearts, avoided exciting this sterile faith, and so carefully, that he in some sort refers his adversaries, who demand miracles from him, to that of his resurrection; and in the meantime desires that they should allow themselves to be touched by the holiness and purity of his morality, and repent, and by the wisdom of his doctrine, and meditate on it. It is in this sense that he cites to them, as terms of comparison, the parable of Jonah, believed by the people to be a real fact, and the glory of Solomon, of which the Jews were so proud: "There shall no sign be given to it (to this generation), "but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." This expression, mysterious at the moment to his hearers, postponed, so to speak, their obstinacy and enmity, then invincible, to the time when the resurrection of Christ should vanquish that of so many others. "For as Jonas was a sign unto the Ninevites, so shall also the son of man be to this generation. The queen of the south (of Sheba, in Arabia) shall rise up in the judgment with this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas (without seeing miracles); and behold, a greater than Jonas is here." Matt. xii. 38—42. Luke, xi. 29—32.

(69.) Our Divine master fully admits, in the sense indicated, the connection between the outward fact of the miracle, and the value of the relgious and moral blessings and instruction which it diffused: "For whether is easier," he asks of the Pharisees, "to say, Thy sins be forgiven thee; or to say, Arise, and walk?" And after having in vain awaited a reply, he adds: "But that ye may know that the Son of Man hath power on earth to forgive

sins, (then saith he to the sick of the palsy), Arise, take up thy bed," in sign of thy cure, "and go into thine house." Matt. ix. 5, 6; Mark, ii. 9; Luke, v. 23.

(70.) To the defenders of this definition of miracles, we need only put all the questions on the knowledge of nature addressed by the Divine voice to Job: "Who hath laid the measure thereof (of the earth), if thou knowest?" (Hast thou regulated the dimensions of the world, and knowest thou them?) Job, xxxviii. 5. 24. ". . . the host of heaven cannot be numbered, neither the sand of the sea measured. . . ." Jer. xxxiii. 22. "The heaven for height, and the earth for depth, is unsearchable." Prov. xxv. 3.

(71.) The idea that God cannot retract or belie himself was necessarily found in the Scripture. "God is not a man, that he should lie, neither the Son of Man that he should repent." Numb. xxiii. 19. ". . . shall their unbelief make the faith of God without effect?" Rom. iii. 3.

(72.) "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Ex. xiv. 21. ". . . thou shalt smite the rock," in sign of my will, "and there shall come water out of it." xvii. 6. "Then Jesus arose, and rebuked the winds and the sea; and there was a great calm." Matt. viii. 26; Mark, iv. 39; Luke, viii. 24. Jesus said to the fig-tree: "Let no fruit grow on thee henceforward for ever." Matt. xxi. 19; Mark, xi. 14.

(73.) "Then said Jesus unto them plainly, Lazarus is dead. . . . Martha the sister of him that was dead, saith unto him, Lord, he hath been dead four days." John, xi. 14. 39. ". . . a man which was blind from his birth." ix. 1. "For the man was above forty years old on whom this miracle of healing was showed," Acts, iv. 22, and was "lame from his mother's womb." iii. 2. ". . . a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse . . ." according to the testimony of Mark, v. 26, and of Luke, viii. 43, who had himself been a physician. Col. iv. 14. (See Book II. Chap. xxi. and the notes.)

(74.) Hence no miracle could take place without the knowledge of the Divine messenger: "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." Luke, vi. 19. But "Jesus said," in the midst of the crowd: "Somebody hath touched me: for I perceive that virtue is gone out of me." viii. 46. ". . . knowing in himself that virtue had gone out of him . . ." Mark, v. 30.

(75.) Thus, when shortly before his passion and crucifixion

Jesus uttered aloud, before his disciples and the multitude, these words of resignation: "But for this cause came I unto this hour. Father glorify thy name;" when the thunder resounded, and the Divine voice replied: "I have both glorified it, and will glorify it again," it is said, that among the "people that stood by and heard it, some said that it thundered: others said, an angel spake to him." John, xii. 27. 29. We here see, placed side by side, the two aspects of the same event: to faith, it appeared a Divine miracle; to incredulity, an ordinary phenomenon.

(76.) Moses, in the wilderness of Mount Horeb, at the sight of the burning bush attentively examined the miracle: "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt;" Ex. iii. 3; and came back as the deliverer and legislator of Israel. Elijah, in this same wilderness; Elisha, on the banks of the Jordan; St. Paul on the road to Damascus, are all examples of these dispensations.

(77.) It is said of Moses, that he was "mighty in words and in deeds," Acts, vii. 22; and of Christ, that he was "mighty in deed and word before God and all the people," Luke, xxiv. 19; and these passages contain an exact and simple summary of the two Divine missions; works and words are in both alike inseparable: and those who have endeavoured to separate them have entirely failed.

(78.) There are three distinct periods of miracles in the sacred annals: that of Moses and Joshua; that of Elijah and Elisha; and that of the Gospel; and each of these has its distinguishing characteristics.

The miracles of the Mosaic epoch are of admirable grandeur, although borrowed from the phenomena, the contagions, the natural powers of the soil and climate: we see that their aim is to effect, as it were by a single stroke, an immense change in the spirit of a degraded race, to change slaves into citizens, to awaken them from the moral and religious apathy into which a terrible bondage had plunged them, to purify their minds from Egyptian symbolism, so propitious to idolatry, and to establish their religious nationality, unique in the world.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of

another nation, by temptations (trials), by signs and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" Deut. iv. 32—34.

It was necessary that these miracles should be thus striking, in order that they might fill the neighbouring nations with terror: "And as soon as we heard these things," said Rahab to the spies of Joshua, "our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath." Josh. ii. 11.

The miracles of the second period; less striking and less extended in their effects, have a more local, more partial, character; are, so to speak, more Israelitish; they are proportioned to an Ahab, as those of Moses were to a Pharaoh. Their aim was, not to vanquish the obstinacy of the Nile, or to curb the pride of the Jordan, but to confound the schools of false prophets, to send back the idol Baal to Tyre and Sidon, and to encourage the schools of Israelitish prophets. These miracles, compared with those of the preceding epoch, were performed as it were in a family, and their end was attained if the people cried out, in spite of their king, "The Lord, he is God." 1 Kings, xviii. 39.

The miracles of the Gospel period differ essentially from those of the old covenant, and are remarkable for their simplicity and mercy. They are all, almost without exception, cures, deliverances, blessings; and a word, a gesture, a look or touch sufficed to work them; we see that Jesus felt no surprise at them himself, and that his greatest miracles appeared to him perfectly natural; in this there is a character of divinity which it is impossible not to admire; and Christ himself has declared that the wonders of his mission were greater than those of any of the ancient prophets: "If I had not done among them the works which none other man did." John, xv. 24.

(79.) "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke, xvi. 31. "He casteth out devils," said the adversaries of Christ, "through the prince of the devils." Matt. ix. 34; xii. 24; Mark, iii. 22; Luke, xi. 15. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes . . . or in Sodom, it would have remained until this day." Matt. xi. 21. 24; Luke, x. 13.

(80.) The interest, the emotion, the involuntary and irresistible admiration produced in the mind by the history of the life and death of the Saviour, greatly contribute to make the Gospel a unique book,

to which none other in the world bears even a distant resemblance, and this interest is especially remarkable when excited in the minds of the indifferent, the sceptical, or the incredulous; it began at the foot of the cross; the Roman centurion who kept guard there was the first unbeliever who felt and candidly expressed it: "Certainly this was a righteous man." Luke, xxiii. 47. "Truly this was the son of God." Matt. xxvii. 54; Mark, xv. 39.

(81.) In the midst of the humility of his baptism, as of the glory of his transfiguration, the Divine voice installs or confirms him in his office of the Messiah by the solemn consecration: "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. iii. 17; xvii. 5; Mark, i. 11; ix. 7; Luke, iii. 22; ix. 35. "Ought not Christ," said he to himself, "to have suffered these things, and to enter thus into his glory?" Luke, xxiv, 26. "And declared to be the Son of God by the resurrection from the dead." Rom. i. 4. He did not expect or hope that his Divine glory, such as it was manifested in his transfiguration, would be believed in before his resurrection: "Tell the vision to no man," was his injunction to the three witnesses of this sublime scene, "until the Son of Man be risen again from the dead." Matt. xvii. 9; Mark, ix. 9. "For we see Jesus, who (for a time) was made a little lower than the angels, for the suffering of death crowned with glory and honour. . . . For it became him, for whom all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. ii. 9, 10. "Though he were a son yet learned he obedience by the things which he suffered," v. 8; ". . . who for the joy that was set before him, endured the cross." xii. 2. He said himself: "Therefore doth my Father love me, because I lay down my life;" and he laid it down voluntarily: "No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment (mission) have I received of my Father," John, x. 17, 18; and it is especially through his death that he is victorious over evil in the world: "That through death he might destroy him that hath the power of death." Heb. ii. 14.

(82.) This assertion, which leads to the important and pleasing thought, that we need to know Jesus in the character of our Saviour and not in any other; not in his Divine glory, beyond the sphere of the world and of time, before his mortal life; not even in his nature, incomprehensible and ineffable, but in his salutary mediation—this assertion will be proved to any one who will weigh, without dogmatical prejudice, the two passages

of the Gospel, in which all that the human mind may see of this mystery is revealed.

In the first, Christ speaks of himself: "The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." How far, then, does Christ unveil his divinity? He replies: "Is it not written in your law" (that is, in the Old Testament; John, xii. 34; xv. 25; 1 Cor. xiv. 21, in a passage directed against unjust judges), "I said (I, the Lord, who is represented as speaking to these judges), ye are Gods;" Ps. lxxxii. 6; I the Lord have thus named you in the law; Ex. xxii. 28: and having thus reminded his hearers of the title given in the Scripture to the magistrates of Israel, Jesus adds: "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the son of God?" John, x. 33. 36.

The second passage is one of St. Pauls: "Who (Jesus), being in the form of God, (that is, comparable to God; the expression 'in the form of God' has no meaning in our language, and as the word translated *form* signifies image, figure, resemblance, we give the correct sense;) thought it not robbery to be equal with God (did not take advantage of this to assume to be equal with God); but made himself of no reputation . . . humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 6. 11.

The most luminous commentary on these two passages of Scripture, is to be found in the Epistle to the Corinthians: "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 5, 6. (See Book VI. Chap. LXXVII. note 104.)

(83.) (See Book III. Chap. XXXI. note 18). And it is a remark worthy of great attention, that Christ returns to this name of brother even after his glorious resurrection; he says to Mary Magdalen, "Go to my brethren, and say unto them, I ascend (I shall soon ascend) unto my Father, and your Father; and to

my God, and your God." John, xx. 17; Matt. xxviii. 10. Thus our brotherhood with Jesus is immortal.

(84.) Jesus himself said, "I do always those things that please the Father. Which of you convinceth me of sin," or untruth? John, viii. 29. 46. He was "the Holy One and the Just." He was the heavenly man, that is perfect, such as God created him. 1 Cor. xv. 47. He "knew no sin;" that is, he committed none. 2 Cor. v. 21. Our "advocate with the Father" is "Jesus Christ the righteous." 1 John, ii. 1; 1 Peter, iii. 18. "In him is no sin." 1 John, iii. 5. He "was in all points tempted like as we are, yet without sin," Heb. iv. 15; perfect through sufferings," ii. 10; "being made perfect." v. 9. "Who did no sin, neither was guile found in his mouth." 1 Peter, ii. 22; Isaiah, liii. 9. (See the following note.)

(85.) According to the texts of Book I. Chap. x. note 39, man is created in the image of God; according to those of Book I. Chap. XIII. note 51, the aim of his life is more and more to assimilate himself to his Creator; according to those of Book IV. Chap. XLI. note 2, Christ is the image of God; and according to those of the preceding note, Christ is the perfect man: the last link in this chain of ideas, which comprehends the whole of Christianity, is the imitation of Christ by man. Texts on this point abound.

Jesus laid down the principle in a general sense: after citing the proverb, "Can the blind lead the blind? shall they not both fall into the ditch?" he adds, "The disciple is not above his master," and does not aspire to surpass him; "but every one that is perfect shall be as his master." Luke, vi. 39, 40.

After the Last Supper, he washed the feet of his apostles. This was one of the customary duties of the ancient hospitality of the East, 1 Tim. v. 10; and Christ desired to inculcate, by this symbolic action, that true charity, far from egotistically seeking for pre-eminence and honours, forgets none of the duties, not even the most humble, which may contribute to the welfare of a fellow-man: "For I have given you an example," says he to his apostles, "that ye should do as I have done unto you." John, xiii. 15.

"But he that is joined unto the Lord is one spirit." 1 Cor. vi. 17. "Now if any man have not the spirit of Christ, he is none of his." Rom. viii. 9. "And walk in love, as Christ also hath loved us." Eph. v. 2. "Let this mind be in you, which was also in Christ Jesus." Phil. ii. 5. ". . . walk worthy of the Lord . . ." Col. i. 10.

"And every man that hath this hope in him purifieth himself,

even as he is pure." 1 John, iii. 3. "He that doeth righteousness is righteous, even as he is righteous." iii. 7. "He (Jesus) laid down his life for us: and we ought to lay down our lives for the brethren." iii. 16. "Herein is our love made perfect . . . because (if) as he is, so are we in this world." iv. 17. ". . . leaving us an example, that ye should follow in his steps." 1 Pet. ii. 21. And Jesus not only set an example of duties towards man, but of duties towards God: "My meat (my strength, my life) is to do the will of him that sent me, and to finish his work." John, iv. 34; vi. 38. And not only in life is it our duty to imitate Jesus; we should imitate him also in death. St. Paul proposes to himself, as the triumph of his faith, and the crowning of his love for the Gospel, counting "all things as dung" that he "may win Christ," to be made "conformable unto his death," Phil. iii. 8. 10; death, which was on Christ's part, as it should be on ours, an act of submission: "he became obedient unto death, even the death of the cross." ii. 8. And we must not imagine that this obedience did not cost him a struggle; even before his prayer on the night of his agony, he acknowledged that it did: "I have a baptism to be baptised with, and how am I straitened till it be accomplished." Luke, xii. 50. This resemblance between Christ and his disciples, in order to be the equivalent and re-establishment of the primitive resemblance between man and God, could not cease with this life; it is perpetuated in resurrection and immortality. The apostles "preached through Jesus the resurrection from the dead." Acts, iv. 2. "Who died for us, that, whether we wake (whether we live), or sleep (or are dead), we should live together with him." 1 Thes. v. 10. Christ is represented as "the first-fruits of them that slept." 1 Cor. xv. 20. ". . . he which raised up the Lord Jesus, shall raise up us also," 2 Cor. iv. 14; and already "ye are (as) raised with him through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." 2 Tim. ii. 11, 12. ". . . when he shall appear, we shall be like him, for we shall see him as he is." 1 John, iii. 2.

(86.) St. Paul writes to the Corinthians: "Be ye followers (imitators) of me, even as I also am of Christ," 1 Cor. xi. 1; and to the Ephesians, "Be ye, therefore, followers of God, as dear children," Eph. v. 1; that is, "put on the new man, which after God is created in righteousness and true holiness," iv. 24; and "which is renewed in knowledge after the image of him that created him." Col. iii. 10.

(87.) "And we beheld his glory, the glory as of the only begotten of the Father" (glory such as that of the only begotten son of the Father should be). John, i. 14. Who can doubt that this glory always would have been what it should be?

A proof of this assertion, if proof were necessary, may be found in the presence of mind displayed by Christ in his hours of suffering, and which has not, we think, generally been sufficiently admired. His charity, his magnanimity, his resignation, have done injustice, if we may so speak, to that calm and serene firmness which rendered him master of himself to the end, and gave him strength, in the midst of the horrors of agony and death, to think, even in the smallest details, of the moral and religious utility of his death. This admirable presence of mind, especially exhibited by one circumstance, would alone suffice to show that the exterior circumstances of redemption did not sway the Redeemer, but on the contrary were subject to him.

While on the cross, "Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?" Matt. xxvii. 46; Mark, xv. 34. The words are the commencement of the 22nd Psalm; and surprise has been expressed that Christ, so shortly before expiring, should have thought of making a quotation. The opinion, that in this exclamation he gave expression to an inward, subjective, and real feeling which he experienced, does not bear analysis: what is it to be forsaken of God? What is the basis of the idea? How can the Infinite Being forsake any of his creatures? How would this be reconcileable with his omnipresence, everywhere the same? The creature may forsake the Creator, that is, may forget him, go farther from him, become dissimilar to him; this may be conceived both by reason and faith, and is proved by experience; but in the idea that God can forsake his creatures, reason and faith can only see the expression of a human image. It is contrary to the essence of the Supreme Being ever to separate himself from intellectual, moral, and religious beings. The 22nd Psalm contains two descriptions; one, that of a righteous man suffering under terrible persecution, and calling God to his aid: the other that of the same man delivered, after ardent prayers, from his troubles, and filled with gratitude and joy. Whether this poem, in the original intention of its author, referred to David, who, however, was never the object of a persecution and a deliverance so extraordinary as those here described; or to the Jewish nation personified, groaning under the yoke of the kings of Babylon, or at a later period of the kings of Syria, and delivered by Cyrus or by the Maccabees, is to us

but of little importance ; for it is impossible to deny, that many of the most striking traits of this elegiac poem apply with an accuracy, not certainly literal and descriptive, but poetic and figurative, to the scenes of the crucifixion. John, xix. 24. Now the Psalms were the favourite devotional book among the Jews ; they recited them incessantly ; they knew them by heart ; and it is one of the best known phenomena of memory, that on hearing the first words of any fragment or poem with which the mind is well acquainted, the whole instantly recurs to it. It is therefore in our opinion beyond a doubt, that in citing this commencement of the 22nd Psalm, Jesus desired, before expiring, to recall it to the attention of the witnesses of his crucifixion. Therefore it was, that in spite of the agonies of a punishment which made the tongue swell, and dried up the palate, he cried, according to the testimony of the two Evangelists, with a loud voice ; therefore it was, that he uttered these words, not in ancient Hebrew, but in the modified Syro-Chaldaic dialect, then the only one familiar to the people. Jesus thus desired to effect two blessings at the same time : to warn his adversaries and enemies, and bring them to repentance by compelling them to recognise in themselves the blind fulfillers of the prophecies of the old covenant and of the designs of God ; and to console his friends, and fortify their hope and faith, by reminding them of the approaching accomplishment of the promises of deliverance and triumph. It is impossible not to be penetrated with the deepest admiration of this presence of mind at such a moment ; it offers a striking proof that the Redeemer was master of his work, even to the smallest details of its execution.

BOOK V.

METHOD OF REVELATION.

We are in no sort judges by what methods and in what proportion it were to be expected that this supernatural light and instruction would be afforded us. — BUTLER, *Anal. of Rel.* Part II. ch. iii.

Non verbum e verbo, sed sensum exprimere de sensu — non assidere litteræ dormitanti — sed quasi captivos sensus in suam linguam victoris jure transponere. — ST. HIERON. *Ad Pammachium,* Ep. 101.

CHAP. LII.

CHRISTIANITY NOT A SYSTEM OF INSTRUCTION.

A CHRIST supposes a Christianity; a redemption destined for a race of beings subject to the law of social compact must become an institution, so that a Christianity supposes a Christendom. (1)

Christianity is only redemption in the form of a theory.

Christendom is redemption in the form of a social institution.

Both the theory and the institution are necessarily based upon written revelation — the Gospel.

One great and fatal error has proved deeply injurious to Christianity, and from the time of its prevalence has vitiated the institution which emanated from it — the church, which ought to have been the channel of making the theory into practice.

Christianity has been considered and treated in some measure, as if it were a system of instruction.

Attacked in its origin by ancient philosophy, long infatuated by the love of its own science, and attacked some time afterwards by idolatry, which had recourse to reasoning in self-defence, Christianity became at length so learned and logical that it ended in being considered as a system of instruction.

Christianity, however, is not a system of instruction; it is much more and much better; it is an awakening, an appeal, a principle of life, a means of progress, a return towards God. (2)

Had it been merely a system of instruction, it would have been addressed to the intellectual powers alone; and the proof that it is something much more than a means of knowledge, the proof that it is an element of life, is, that it addresses itself to all our tendencies, and to all equally, without sacrificing any; its object is to embrace the whole human being — to regenerate and thoroughly to sanctify man. (3)

It does not only teach truth to the understanding; it gives it, displays it, guarantees it, and causes it to be cherished. (4)

It does not teach virtue to the moral powers; it determines what is good; it draws such a picture of goodness, as the mind accepts without hesitation; it abolishes all doubts of conscience, which are more painful than those of reason. (5)

It does not teach love; it is an incentive to love. (6)

It does not teach happiness; it discloses and dispenses it. (7)

And, above all, it does not teach God; it makes us feel God within us; it makes us conscious and cognisant of his presence. (8)

To reduce Christianity to a system of instruction, is to take a part, and a smaller part, for the whole.

The Gospel itself, therefore, furnishes the proof that theology is not religion.

Thus he who, by the assistance of the Gospel, contents himself with knowing, is ignorant of the Gospel; in order to comprehend it, he must live by its rules. (9)

That which constitutes the Divine life in man, the life of the return towards God—the life in which the resemblance of the Creator is reflected with an increasing clearness and brilliancy, is the sanctification, not of this or that faculty or tendency at the expense of the rest; but the sanctification of the whole man. (10)

Does it follow, then, that the Gospel contains no dogmatics—nothing doctrinal? This would have been to overlook the interests of one of the tendencies, and to alienate reason from faith; this would have been to annihilate our redemption, which only applies to reasonable beings.

What proves the justice of the important remark, that instruction or dogmatics is not the essence of Christianity, is the method of teaching which is employed in the Gospel.

The method is obviously such, that the Gospel never teaches in order to instruct; knowledge, therefore, according to the Gospel, is only a means and not an end.

This method consists either in rendering truth objective, palpable, visible in facts;

Or in announcing truths as certain without discussing them;

Or in presenting truths under the form of axioms;

Or, finally, in reserving them.

CHAP. LIII.

TRUTHS DETERMINED BY FACTS IN THE GOSPEL.

THE truths shown objectively — and laid down, so to speak, in facts, are few in number, and are recognised by this token, that this means was the only one of conveying these ideas to contemporaries.

It then becomes evident, that the object was not so much to give a thorough comprehension as to effect persuasion; these facts, then, entered into the class of miracles, and served the same purpose; they commenced the faith in a certain order of truths.

Among this number, the resurrection occupies the first rank.

Resurrection has nothing repugnant to, or discordant with our views of Christianity; it is, as we have seen, a necessary and very simple circumstance of our existence, a natural development of our phase of progress. But in the pagan ages, and so soon after the absolute reign of the materialist philosophy, which had found its way among the Jews — when Christianity was yet new born, resurrection without an objective and personal proof of its reality, exceeded all belief.

Death, too, thoroughly concealed life from all prejudiced eyes, and the only guarantee of a resurrection, which would be credible, was, that one should be raised from the dead.

Many have been led into a false path, both in faith and science, on this subject, by the idea that Christ was raised from the dead in order to prove immortality — a future life: he wished to prove more; to demonstrate by this fact, the powerlessness of death; he wished to

constrain the human mind to acknowledge, that death did not destroy identity, and, that what a man was before the event, that would he be found after it. It was the survival of human identity, much more than the mere fact of immortality, which he wished to establish as a matter of fact, and to show it visible, palpable, and active, and living before those slaves of death, who believed in its power alone.

The doctrine of immortality was, without doubt, deeply concerned in this great trial of the power of death, because, identity apart, immortality is undeserving of the name. A resurrection, however, not only made immortality itself, so to speak, objective, but explained the end of this life, at the same time that it explained the nature of the other; it exhibited in its nudity the nothingness of death, the powerlessness of the tomb; and, at the same stroke, it removed from the hope of a future life all that inappreciable vagueness, in which faith and reason are both so often lost together, by imagining to themselves an immortality which is scarcely of more value than death. (11)

Among the truths demonstrated by facts, may be also placed the existence in the universe of other intelligent beings, moral and free, possessed of faculties of enjoyment, of affections, and of religious feelings, as well as man.

There is no means of allegorising all that the Gospel says of angels, good or evil, of the relations which they have or have had with this world, and of the relations with them which await us in the next.

Allegory, frequently is evident. (12)

The reality often shows itself beside it with such clearness, that it is impossible to blot out demonology from the Gospel, to consider the question as a mere

hypothesis of oriental philosophy, lying without the sphere of inspiration, and to maintain that on this subject the sacred writers could only have spoken themselves, and made Christ speak, according to their own light and knowledge. It is not, it is true, a matter of direct and subjective interest in religion. But the idea that the universe is a field of labour open to man alone, appears a notion as preposterous, that faith is happy to find refuge in the midst of legions of angels; and the system of phases of progress receives from them an extent of greatness, which fully demonstrates the truth of the existence of those spirits of light — citizens of another world than ours. (See Book I. Chap. xv.)

Even prayer is, in the Gospel, a truth of fact; or, what is the same thing, a truth of practice — of sentiment. The Gospel does not contain a single word of dissertation on this profound question; prayer is admitted as something natural to man; it is given as necessary; it is depicted in its consequences; it is every where prescribed; it is no where restricted; it remains free as to its forms, its expressions, its language and its time, and never once becomes the subject of discussion; that which is discussed is how to pray — never the necessity of praying.

The absence of all disquisitions on the problem of prayer is, perhaps, to a reflecting mind, the strongest proof that the Gospel is not, properly speaking, a system of instruction. (13)

Christianity appeared in the world at a period when the question of the unity of the human race engaged very little attention; and for this plain reason, that for a long time, man had acted as if the earth was tilled and disputed for by races without any common bond, and natural enemies to each other.

The question is important, because it is one closely connected with the principle of brotherhood and equality.

The Gospel merely received the fact, as the first revelations had consecrated it — merely regarded it as a fact, and touches the point incidentally. (14)

The important question of *secret doctrines* — in which the whole truth is brought to the privileged alone, and where what is communicated to the multitude is the truth veiled and mutilated — this question is not disposed of in the Gospel, except practically. It is clear that the Gospel does not tolerate any differences of revelation and teaching. The opposite system, — so flattering to pride, and so convenient for despotism, political or priestly, — that system to which the East has been indebted for its castes, and ancient Europe for its mysteries, possesses the enormous evil of systematizing and legitimating ignorance. There are, thenceforth, no motives for the abolishment of this ignorance; and as man possesses nothing more precious than his thoughts, his conscience and his religious powers, it follows, that intellectual and religious privileges are the worst of all privileges; they fetter progress in both senses; among the people, by devoting them to hereditary darkness; and among the initiated, by persuading them, that the degree of knowledge conferred by the nature of their institutions is sufficient. (15)

The Gospel, which sets out from the principle of brotherhood and of equality, might have easily applied it to the knowledge of truth, and shown that this was a common right. It was, however, much better to overturn the bushel than to discuss the pretexts which had caused the light to be put under it. It was better from the very commencement to place every kind of

teaching at the disposal and within the reach of all. In a case of acquiring and diffusing knowledge, entire freedom is the only system which is favourable to progress; and the Gospel has with such gladness invited the world to follow that course, that it would be impossible to restrain its teaching without disguising it.

CHAP. LIV.

TRUTHS TAKEN FOR GRANTED IN THE GOSPEL.

The truths which are *regarded as certain* in the Gospel are those which are absorbed in the infinite, and are so closely connected with it, that they can neither be reasonably disputed nor demonstrated, and are only known subjectively, or by faith.

Of this kind are all truths concerning God, his attributes, creation, providence, free will, and immortality.

And why does the Gospel satisfy itself with regarding these truths as certain without declaring them so to be — without using any arguments for their confirmation — without appearing to take the least notice of the objections to which they have given rise among all people and in all ages?

Because redemption takes all those fundamental truths for granted — without them every idea of redemption would be a chimera; and revelation, therefore, which is the testimony of redemption, would be compromised by discussing them.

Wonderful thing, and, nevertheless, very simple! The Gospel is full of these truths, and the Gospel is the religious book in which they are least debated.

CHAP. LV.

TRUTHS PUT FORTH AS AXIOMS IN THE GOSPEL.

The truths axiomatically taught in the Gospel are the most numerous, those which have the most immediate connection with progress, those which have always reduced human reformers to despair, or caused the ruin of their labours; these truths are cognisable by an infallible and *unique* token: they are those which most nearly affect social and family interests.

The principal questions of this class are: the constitution of a family, that of property, individual liberty and political order; and, finally, suicide.

Christianity found the world full of polygamy, and yet the Gospel does not contain a positive word against polygamy; not a direct protest against its evils. (16)

Paternal rights had not been less abused than the conjugal rights: a father, when it seemed good to him, became the absolute ruler of his children, as he had previously been of their mother; the Gospel preserves an absolute silence upon the extent and limits of paternal authority. (17)

Christianity found the rights of property constituted in a frightful manner in very many respects: in respect of succession — in respect of debts; the Gospel does not stir the ashes under which this fire slumbers, but takes thingsas they were. (18)

Christianity appeared at a time when personal liberty had no existence; slavery, under the most varied and horrible forms, was the basis of the social order of the time; and the men of greatest genius, of the most upright and generous minds, did not admit that it could

have any other foundation. From the bondage — the lowest of all — of the gladiator and the captive, slavery ascended, so to speak, in such a manner, that each was a slave to some other; and yet the Gospel, that law of liberty, contains nothing against slavery, but, on the contrary, the slave is sent back to his master. (19)

As to political order, Christianity was established in an age in which tyranny was the only form of government; an age in which the aristocracies of Europe, and the castes of the East, those singular oriental aristocracies, bending before a superior despot, merely pressed the more heavily upon the classes subordinate to themselves. The Gospel treated government as a question *de facto*, it declared it lawful merely upon the view of the image and superscription of the money; and being contemporaneous with Tiberius and Nero, appears not to have desired to perceive, that these masters of the world were monsters. (20)

The rights of the people, the law of nations, the rules of commerce, the competition of industry, the risks of navigation, the rights of war — none of those vital questions of social life, are touched upon by the Gospel, or find any place in its records. (21)

Finally, in the age of the origin of Christianity, suicide was held in such honour that it had become of frequent occurrence, and had passed into the usages of private life; it was no longer considered as an act of triumph, an act of courage, or a virtue; it was a resource, a solution, which marvellously simplified the problems of life. The Gospel says not a word on the subject. (22)

The reason was, that an immediate and instantaneous solution of those plain questions, so immense and terrible in their nature, or even the awakening addressed

to mankind, without treating the subject with precaution and prudence, would necessarily have involved the world in political and social revolutions, which advance their objects by means of bloody convulsions alone, in the midst of which religion can find no resting-place, or even footing.

The majority of human reformers have split upon this rock; they have conceived, and properly, that it was their duty to interest in their success all classes of men suffering oppression — slaves, captives, the poor, the destitute; forgetting that by such a course, they raised up adversaries to their system far more powerful than all these allies. The issue has only too often proved the imprudence of a hasty application of principles which they ought to have allowed to slumber, of anticipations of progress which do not admit of being too rapidly matured. The resistance of the interests assailed, has often foiled and brought to nought the most noble reforms, and practice has proved too powerful for theory.

In order to excuse or console those who have made such failures, it has been said, they came too soon; men and ideas never come too soon, it is the realisation, on a great scale, which may be premature. (23)

These human reformers have always been eager for success. Christ was not so.

Hasty attempts at premature realisation, necessarily expose a new faith and a new religion to great dangers, by mixing itself up directly with all the false positions, prevailing evils, and prejudices of the moment; and by attempting to counteract and obviate them without delay, religion is always forced to some concessions by which it is compromised, and which are afterwards imputed to it as a weakness.

The Gospel pursued a different course, it decided those questions axiomatically; that is, to all those hereditary errors, those deeply rooted prejudices, and those ancient institutions, which general opinion regarded as things indispensable, it opposed nothing but the spirit of Christianity itself — its ideas concerning God and man, life and immortality — its law of charity and love — its standard of perfection — its profound and irrefutable system of brotherhood and equality. Without acting against those evils by open force, the Gospel cut them at the roots, and left them to fall softly to the ground: thus even guarding against the danger of rousing into antagonism or resistance, those who would lose by their fall.

What family evils, what conjugal irregularities, what abuses of paternal authority, what rebellion against filial duties, are those which are not repressed and guarded against by Christian principles? To such an extent is this the case, that a departure from the usages and feelings of a family constituted on Gospel principles, is a relinquishment of Christianity. (24)

The only constitution of property which Christianity consecrates, is that which is tempered by charity, in which property is considered as a stewardship by those who have, and a right by those who have not.

According to Christianity, mankind forms but one great family, and it is the family and not the individual who is the proprietor; the family, therefore, owes to each of its members, not an equal part (25), an impossible division which would involve the necessity of a constant reformation of society, and carries with it a negative of the law of differences, but a sufficient part, that is to say, food, shelter, clothing, and health (26), intellectual and religious education. (27)

Every society in which this provision is not made, and every society in which a single member is destitute of those necessary elements of a social existence, either is not yet a Christian society, or has ceased to be so. (28)

Individual liberty, the human and Divine illegality of slavery in all its forms, the exclusive and inviolable possession of each individual by himself, are principles so profoundly Christian, and so pre-eminently consecrated by the Gospel, that their violation would soon necessarily render Christian society impossible.

Slavery is so anti-Christian, that to escape and emancipate ourselves from such a guilt of perdition, it is necessary sorrowfully to have recourse to anti-Christian measures.

The illegality of all tyranny, whether of one or of several, and of all privileges — the chimera of the rights of birth, the injustice of an unequal division of family property — and all such questions of social order, cease to be doubtful from the moment the Gospel is called in to arbitrate and judge. There is always something anti-Christian in the religious pretexts by which attempts are made to protect and defend them.

The best form of government is equally given by the Gospel; it is clear, that the Gospel is profoundly republican: it shows how little regard it has for the power of man, by the very fact of teaching its followers to submit themselves to the will of God. It constitutes progress an autocracy, and consequently prefers that man should in every thing be his own master; the maximum of individual liberty, consistent and reconcileable with the general interest, is the object which the Gospel proposes.

Whence, it follows, that political power, in all its gradations, is only, according to the Gospel, a means of

order and peace; and, the more order and peace find means for self maintenance, the less political power ought to make itself felt in action.

Whence it follows, again, that Christianity perseveres, and will persevere in the principle of rendering unto Cæsar the things which are Cæsar's, and ought not to put its higher principles and ends to hazard by mixing itself up with the revolutions of political bodies, or recommending republican forms of government. Instead of founding republics and threatening monarchies, Christianity has a task of a very different and difficult kind to perform: it forms true republicans — that is, citizens always ready to sacrifice their own interests to the public well being, as Christians ought to be ready to sacrifice every thing for the promotion of the Gospel. When Christianity shall have sufficiently accomplished this work in the bosom of humanity, monarchial or republican forms of government will have become questions wholly indifferent.

The rights of man, according to Christianity, are only Christian charity in its largest scale; it cannot be, that charity, which ought to constitute the sacred bond of social union amongst individuals, should not also perform the same office amongst nations.

Finally, suicide too finds its condemnations in the very essence of redemption, and in the definition which redemption gives of life. If life is the individual duration of our phase of progress, no one has a right to cut off any part from his own. This is to refuse God the progress which he asks; to abridge, not only life but redemption. He who arrests his progress, destroys it.

Christianity is the first and only religion which has shown such an astonishing confidence in the power of truth, as to take the world as it found it without at-

tacking any of its living powers; it threw out truth, as it were, at hazard, like the invisible seed sown by the winds of heaven; and foretold, that assuredly the seed would grow and increase and become a great tree, under the shadow of whose branches humanity would take refuge against all errors and all evils.

CHAP. LVI.

TRUTHS RESERVED IN THE GOSPEL.

CERTAIN truths are reserved or avoided in the Gospel, not from any want of sincerity, but only because they are surrounded with a pale and uncertain clearness: Scripture is designedly cautious. Inspiration has glanced at them, so to speak. These are questions which have been left doubtful intentionally, and the most ingenious exegesis, or the ablest critics, have never yet been able to show a positive and complete solution of them in the Gospel — a solution indisputable and undisputed.

These questions are cognisable by two marks: first, that the Gospel could not omit them; revelation was necessarily led to touch incidentally upon them.

Secondly, that these truths are too mysterious; that is to say, placed at such a distance beyond the extreme limit of reason, that our faculties would injure themselves by imprudently and imperfectly seizing upon them.

These two criteria are so simple and sure, that the principal reserved truths are easily reckoned up:

What is the Divine nature of Christ? He himself never speaks explicitly on the subject; he never makes any allusion to his birth; he never states, how he was *born of God* and *came down from heaven;* he never gives any account of the manner in which he laid aside his earthly body in ascending to God; he presents

himself and positively declares himself to be *Emanuel;* he assumes, in all its Divine import, the unique title of *the Son;* but in the very passages in which his divinity is most clearly expressed, the veil which covers the mystery of his nature is immediately let down, and the astonished look of faith sees nothing but Jesus.

In what does the union of soul and body consist? The Gospel, as we have said, admits the spirituality of the mind; man, according to the Gospel, is not only an immortal being, he is a mixed being; and this distinction between the soul and the body is one while indicated, at another understood. The nature of the bond which unites them, and which constitutes the actual phenomenon of life, the actual means of progress, is always passed over in silence. (29)

Does all relation cease between the living and the dead? Have the dead, or, to speak more correctly, the inhabitants of heaven, any knowledge of the lot or condition of the inhabitants of earth? Are there any secret communications between this phase of progress and the following one; or is the interruption of all knowledge and of all friendship complete from the time in which the gates of the tomb are closed? The question is left undecided in the Gospel, either in one way or the other; revelation has delivered it over wholly to the provinces of reason and faith (30), and this explains why imagination has worked it so much.

When will the end of the world be? that is — when will the present phase of progress come to a close? Among reserved questions, this is one of which human activity might have made a most dangerous, a most immoral, and a most impious use. So much abuse has been heaped upon absurd and preposterous prophecies relating to the end of the world, that it is easy to see

how fatal positive predictions on this subject would have been. Christ has reserved the question so thoroughly and expressly as to declare, that he himself was ignorant of *that day* and *that hour*. (See Book II. Chap. XXIV., and Book VI. Chap. LXXV.)

What will be the organisation of the human body after this life; the nature of the risen body, the nature of the new clothing with which resurrection will invest us, and will serve to reconstitute our identity? On this question the Gospel proceeds by way of exclusion and promise of amelioration, which is eluding the difficulty in order to avoid the dangers of the subject. The Gospel sometimes states in what the future organisation will differ from the present; and, more openly still, it depicts in broad features the superiority of the one over the other. This was sufficient to throw light on the subject, and the question is elsewhere evaded so as to be impossible to determine from revelation whether any one of our senses will remain to us or not. (31)

Shall we recognise each other in a future life, and the relations of the present be resumed? At first sight, it may seem strange that this question is not explicitly resolved in the Gospel. It is so as regards both reason and faith, by the certainty of identity. How shall we recognise ourselves, if we cannot recognise those whom we have loved? The Gospel, however, contains not a single word to throw light upon the question, and it is easy to understand the grounds of this reserve; the Gospel could not have gone further, without giving, especially to the contemporary generations, information which they could but ill have comprehended concerning the state of the wicked in another life, their relations to the good, and even the relations of the virtuous towards one another. There would have been great

danger of seriously compromising our phase of progress, by raising any question about the punishments of the wicked, of materialising in idea the relations and affections of heaven, and changing Christian immortality into a Mahometan paradise. The history of sects has proved how necessary it was to guard against these dangers, so imminent for minds so material and carnal, as those of the contemporaries of the Gospel generally were, as well as of those who were first to be converted; and when we consider what the Theresas and St. Francis d'Assises have made of the love of God and of Christ, it is impossible too strongly to admire this reserve and this silence on the part of revelation. Far from furnishing an aliment to mystical imaginations concerning this subject, which would have only been poison to the soul, the Gospel has scarcely raised a corner of the veil, which death alone can lift. (32) (See Book I. Chap. XVI., and Book VI. Chap. XXVII.)

What is the nature of angels? (33) On this subject the Gospel is mute, to the extent of commonly designating angels by their functions and their names of honour; and even sometimes as young men. (34) With respect to demons or bad angels, the Gospel explains itself still less positively; and it is very remarkable that its language is often much more allegorical on the subject of superior beings fallen from their holiness, than when it speaks of spirits which have remained pure. (35) The horrible errors into which the demonology of the middle ages fell, and which are yet far from being extirpated, are sufficient proofs how necessary it was not to give any plausible pretexts to impure and unholy imaginations. Between the impossibility of saying nothing or of saying everything, revelation has said the least possible, and guarded itself against becoming the involuntary accomplice of superstition.

Thus the Divine character of the Christian revelation is rendered obvious by what it did not say, as well as by what it did. All those counterfeits of revelations which have deceived mankind may be recognised by this curious mark, that upon certain subjects they say too much, whilst upon others they do not say enough. Revelation alone, when placed in the balance with the tendencies of our nature, finds itself in perfect equilibrium with them, and teaches the human mind only what it ought to know.

One important remark remains to be made. It by no means follows, from the fact of these problems having been avoided in the Gospel, that it is either impossible or forbidden to examine them. It is not the examination of these questions that revelation desired to prevent; its object only was, that upon those matters, the human mind should not be able to come to too ready a conclusion, to prevent these notions from becoming popular in a false sense. A certain solution of them by inspiration would have been accompanied by dangers; the discussion of them is not so. Whence, it follows, that individual faith may, without anxiety, devote itself to the examination of these grave and curious subjects; and if the study of them is well directed, there will always remain, whatever belief a man may arrive at, some lingering obscurity or uncertainty which will be a safeguard against danger.

And it is precisely because revelation has not decided them, that these questions may be debated with more freedom, and offer a neutral ground on which philosophy and faith may meet, or from which they may retire at pleasure.

CHAP. LVII.

DEVELOPMENT AND LIMIT OF REVELATION.

THE nature of the only proofs which comport with revelation — prophecies and miracles — and the classification, which we have just made, of revealed truths, according to their degrees of clearness, lead to four important conclusions, which throw great light on the questions relative to the method of Holy Scripture.

I. Revelation must have proceeded by periods, advanced by degrees, and often remained interrupted for intervals of various duration. The testimony of revelation has been differently given at different times, and the Divine voice has prescribed to itself times of silence. (36)

Prophecies were of no value as proofs till near the time of their fulfilment, and in order that inspired prescience might not be confounded with ordinary foresight, a long interval must have frequently transpired between the time of the prophecy and that of its realisation. In this interval, moreover, revelation might have been suspended; precautions were taken, and the duty of faith was to wait with patience; truth can always be patient.

The object of miracles always was to commence faith, and not to continue it; it therefore became necessary, after a period filled with signs and wonders, to leave faith for some time to itself; it was necessary that faith should sustain and nourish itself by its great recollections, and, by transmitting them, believe on the word of preceding generations of men; and these apply to firmness and

perseverance in religious hope, the principles of social union, and the duties which it imposes.

These gradations in revelation — these total or partial eclipses of the Divine light, were measured according to necessity, according to the direction of the religious powers in different ages.

The light of the body is the eye, but the light is always dispensed according to the feebleness of the organ and the need of clearness.

Finally, this tardiness of revelation, these degrees in the effusion of Divine thought — these accommodations of the spirit of God to the spirit of man, had their cause concealed in that vigilant care which God seems always to have imposed upon himself, not to restrain man's free will; and we must never forget, that the effect of too much revelation would be to destroy free will.

II. Revelation must have been for some time *traditional*. (37) Faith took its origin in the period of miracles; it was continued by tradition.

Tradition became both its means and its proof.

Its means: the hereditary teachings of tradition maintained the knowledge of the truth.

Its proof: all traditional faith is difficult, and is only sustained by a respectful, faithful, and willing attention.

Then, again, the law of social union interposes with all its sanctity; it is by virtue of this law alone that traditional faith is possible.

III. Revelation must often have been *written*. (38) It was to run through and fill ages; human memory is not constituted to keep so many ages present: it had to consecrate a multitude of various teachings; human memory is still less made for the details and complica-

tions of theories: and lastly, it had to vary its morality according to different ages; commands and precepts readily escape human memory.

Moreover, traditions are gainsayed; writings are not; at least it is necessary to set about doing so in a different manner.

Finally, the proof of prophecies required and indicated a publication of revelation.

It was necessary to establish the priority of the oracle to the event, of the promise to its realisation; and the written record alone offered a means sufficiently rigorous — sufficiently beyond all dispute — sufficiently above all suspicion. (39)

IV. As a last trait, the singular idea presents itself, that revelation must sum up and bring itself to a close — cause its last words to be pronounced, or last line to be written, which could not be followed by any other; trace the word, End! at the termination of one of its pages. (40)

As regarded the promise of redemption, the announcement of a Redeemer, revelation stopped of itself, after having attested the accomplishment of salvation, the coming, presence, and work of the Saviour (41), and his farewell to our world.

As regarded his miracles, the matter became exhausted of itself, because miracles necessarily ceased after the establishment of faith in human religiousness.

Thus, by the very nature of things, revelation, traditional or written, must have come to a close: inspiration ceased to descend from heaven, and the human mind entered again under the ordinary laws of providence, and into the ordinary conditions of progress.

This was not done till redemption was complete.

The phrase — *it is finished,* was a necessary phrase in redemption.

Whence, it follows, that any revelation, traditional or written, which proclaims itself to be continuous, is an error or a deception. Matter is wanting for a revelation when redemption is accomplished and confirmed.

And here, again, we have merely laid open to view one of the aspects of the care which God always takes to leave us free; human freedom could not properly consist with a continuous revelation.

With revelation, too, every thing *which served for its guarantee* necessarily came to a close; all extraordinary faculties and gifts, prophecies and miracles, which were proofs of the inspiration, and ceased with it: this idea is in perfect accordance with the principle, that the object of miracles was to lay a foundation for the commencement of faith. They were destined to give it birth, they could not, therefore, serve to promote its progress; the continuation and multiplicity of these wonders would have been a restraint imposed upon liberty, and a dispensation in religious matters from the duties which the law of social union imposes; children would have been brought up in Christianity by miracles, instead of by lessons. (42)

CHAP. LVIII.

CRITICAL APPLICATION OF THE PROOFS OF REVELATION.

At this point of our work we must pause for a short time, in order to show with what ease and justness these principles may be applied to the Bible, as the line is laid to the field, of which we desire to estimate the harvest.

Many opportunities will necessarily present themselves of showing, how faith may, without risk, dispense with exegesis. It will suffice to recall two facts, which all the boldness, all the discoveries, all the subtleties of criticism, have never been able to shake.

First, that the Jewish people believed themselves to be the people of God, a chosen nation — the depositories of a great religious hope; that this idea, this expectation constituted the whole life, and their intelligence, morality, and faith; and that this life, so completely different from all the other nationalities of antiquity, breathes in the Old Testament, from Moses to Malachi.

Secondly, that a Christian society was established, eighteen centuries ago, in the midst of the Eastern world, and still more in the midst of the Greek and Roman world of that period, by reading, from meeting to meeting, as books certain and sacred, the books which at the present day still contain the Christian revelation; the Old Testament at first (43), and on their passing beyond the traditional period, the collection of the New Testament Scriptures, according as it was formed.

In a word, what we at present call the Old Testament, with the traditions, laws, ordinances, rites, poetry, and morality, which it contains — all this has caused the Jewish people from age to age to proclaim to an astonished and scoffing world — I wait! And so true is it that they so said, that by giving attention we still occasionally hear them make the same declaration.

And what we call the Gospel, at a later period formed a Christian society, which resuming the publication of the truth where the preceding people had left it, said to

a world still more surprised and disdainful: I wait no longer, *all is finished!*

But, what do we find in the Old Testament? All that the nature of God and of man demand in a revelation: periods of traditional revelation—and periods of written revelation; records of prophecies and their expected fulfilment; periods of miracles, and of faith left to itself; a complete literature, having inspiration for its basis; gradations admirably regulated; every where the impress of the contemporary age, man every where, and God when necessary.

This Jewish encyclopedia, from which the Jews drew everything, this single book in the world, was suited to its readers. It declares itself to be Divine, and it professes to proportion its lessons to the mental reach of the Israelites, and only to show them what they are able to see. If it is only the product of enthusiasm, whence comes it that it never exaggerates?

Finally, this book proclaims itself to be Divine but not final; it assumes to be a revelation, but a preparatory revelation, the forerunner of something better. Thus, this book came naturally to an end, and came to a close when the necessary preparatives of redemption were completed by the decisive overthrow of idolatry; when the Jewish people were no longer afraid of contact with paganism, when they could walk among idols and preserve their faith. Everything was then finished upon Sion; it remained for all to be so elsewhere.

The second volume of Revelation loses nothing in being put to the same test; it is a revelation equally natural, so to speak.

Between the events of redemption themselves, and the books to which they were consigned for the use of posterity, a traditional period intervened; there was

the Gospel without the gospels, and the church without the Epistles, and we have seen that such was the natural order.

Scarcely had the necessity of a written record of the revelation of redemption made itself felt, when it was written; this necessity arose as soon as the memory of the facts became too much scattered, as soon as the impression of examples became too weak.

Hence, the double aspect of Christian revelation, properly so called: books of history which contain the facts, and books of theory which, under the form of letters, present a faithful application of the examples, a faithful development of the principles in action.

Both the historical and theoretical books are stamped with a seal of genuineness which cannot be effaced.

The historical books are the writings of men who strove to remember and record the events with fidelity; why? obviously because their design was to substitute a written for a traditional revelation.

The epistolary books are the writings of men who strove to apply the principles involved in the Gospel, to the real and incidental circumstances in which they were called into action; they localised, and, so to speak, personalised redemption.

The authors of the New Testament knew well, that by making the first generation of Christians, they made all successive ones. Everything depended on the commencement. They struck the rock, the living water burst forth and still continues to flow, furnishing drink, not to those who look at the stream, but to whomsoever comes to draw from it.

CHAP. LIX.

PECULIARITY OF THE OLD TESTAMENT.

An important remark remains to be made, which will explain the character of extreme peculiarity which the Old Testament presents.

Redemption by its very nature is universal. (See Book III. Chap. xxx.)

It follows, from this principle, or, to speak more exactly, from this fact, that the first announcement of redemption, which, as we have shown, was made, foretold, and promised, was general (See Book III. Chap. xxxii.); this promise belonged to the whole family of man, it had nothing in its origin either peculiar or special. (44)

It is true, that in the course of time, and in every case, redemption would have come to be national and special; this was necessary, inasmuch as the Redeemer was to be a man, and redemption a human event—an event of which this world was to be the theatre. (See Book III. Chap. xxxi.) The accomplishment of redemption, however, ought to be and could be so arranged as to take away in no respect from its generality.

In its present form, which is that of accomplishment, or of an institution, in its Christian form, redemption has nothing special or particular; it is in no respect national, or, if we prefer the phrase, it is nationalised everywhere. (45)

From these considerations there results this important conclusion, that dating from the period of Abraham, everything is — episode, and everything is accident in revelation.

Before Abraham there is not the slightest trace of particularism. (46) And why has Providence had recourse to these extreme means, which necessitated the constitution of the descendants of this great man, into the people of God, that is to say, into a people, which was to become the depository of religious truth: — a constitution which was the work of Moses, and which influenced the accomplishment of redemption to such a degree, that this people made God speak in their own language, and expected for ages that the Redeemer should be one of themselves?

The problem involves a solution: it was necessary to have a depository prepared for the preservation of religious truth, till the moment in which redemption could be manifested.

The Mosaic system was merely a resource.

In the very nature of things, therefore, and for the promotion of redemption itself, almost the whole of the Old Testament was accidental and transitory; it was a revelation, but a circumscribed revelation; whence, it follows, that its importance is infinitely less than that of the Gospel. (47)

Should we then overlook the Old Testament, and, as it were, blot it out from the contents of Divine revelation? To forget the old would be soon to forget the new, seeing that it would render the former incomprehensible (48), and the latter incredible. In the old there would be no longer any meaning, and thenceforward the new would possess no credibility.

Is a vestibule built in front of a temple in order to be destroyed when the temple is finished? No, but that it may lead as a passage into the main building. The error consists in stopping there, and mistaking it for the sanctuary.

To this may be added, a just admiration inspired by the poetic and moral beauties scattered through the books of the Old Covenant, and the utility of the practical lessons which they afford.

What would have been the condition of mankind had particularism not become necessary to redemption? What should we have found in the ages of antiquity, had there been neither Abraham nor Moses? And what would revelation have been, had it not been Jewish? Mankind in general would have found themselves in the same situation in which the Jewish people was in particular; as Israel expected — the whole race would have expected.

It was known at first that the Redeemer would be a man, it was afterwards known he would be a Jew; in short, all that was known of him beforehand may be summed up in these two points; and, from the particular idea of his citizenship as a Jew, to the general idea of his character as a man, the expectation undergoes no change.

At the fit moment, redemption would have been easier had it not had to disengage itself from the bonds of Mosaic particularism, and to divest itself of a national colouring so peculiar and distinct as that of Judaism. (49)

Is this to diminish the task of Abraham and Moses, or to tarnish the brightness of their glory? Is it not rather to heighten it, for it is to show that these extraordinary men, as well as their emulators and successors, saved religious truth from shipwreck, and rendered redemption possible? (50) They gained a victory over error as great and as decisive as their age and their powers allowed. According to the imagery of the patriarch's dream, Israel, struggling with God, could

only go halting after his imperfect victory. It is the Christian alone who, according to the energetic expression of the Gospel, comes forth from the struggle *more than conqueror*.

SUMMARY AND CONCLUSION ON REVELATION.

It has been seen that redemption robs none of those to whom it is offered of their free will; for by doing violence to freedom of choice, redemption would run counter to the very end which it aims at attaining, and render us incapable of gathering its fruits. What the fact of redemption itself could not occasion, revelation, the mere testimony of redemption, cannot do; man remains free in presence of redemption to choose or to reject it; man, in presence of revelation, remains free to cultivate or neglect it. These two freedoms, in fact, resolve themselves into one; and, as regards revelation, all this is equivalent to saying, that it never has been, and is not still anything but an instrument of knowledge and sanctification granted to man for his use, that each generation has employed it in its time, well or ill, and transmitted it, with more or less fidelity, to its successors.

In this point of view, it becomes of extreme importance to sum up the discoveries and definitions of Christianity so defined on the subject of revelation.

1. Revelation is the testimony of redemption; the Divine testimony of an Emanuel and his work; the human testimony of a brother and his life.

2. The idea of Christ being a corollary to the idea of God; revelation is the history of the idea of God, or of true religion amongst men.

3. God, watching over the spiritual as well as over the physical, has watched over religion; whence, it

follows, that revelation is the providence of God written out by man, and for man.

4. In providence, the meeting of the two activities, that of God and that of man, being continuous, it follows, that they adjoin everywhere in revelation, and that it is impossible to draw any definite line of separation between them; what is from God, and what is of man, in revelation, are therefore necessarily mingled.

5. Inspiration, the means of revelation, could not reach the human mind except through the channel of human faculties.

6. Inspiration was necessarily limited by freedom of choice left wholly uncontrolled, by reason left to its own work, by the insufficiency of human language, inferior to human thought.

7. Scientific truth is not found, and could not be found, in revelation, which contains errors of fact in matters of science.

8. Poetry, whose images cannot be literally rendered, is the common style of inspiration.

9. Whether poetic or not, the expression, although of a precision always proportioned to its end, is always purely human.

10. The expectation of a Redeemer having constituted the religious, moral, and intellectual life of the people to whom salvation was foretold, it follows that revelation constituted its literature. Revelation, therefore, in its form was Jewish, always Divine as a testimony, but always human as a literature.

11. The authority and authenticity of the books of Holy Scripture, or of the different parts which constitute the whole of such and such books, depend less on the names of the authors than on the place given to those books in the canon, and the period of their insertion. The author, in every case, is the Jewish people.

12. Finally, revelation, in its gradual development, is always, as to its forms, of the age in which it was written.

From these principles and these facts, is deduced the fundamental rule for understanding the Scriptures: the Bible is not revelation, but revelation is in the Bible. (51)

This rule alone raises the Bible to its true elevation, and compels us to assign to it these three characteristics, which, as a sacred book, it ought to present to the attention of the world — that of being the only universal book — the only inexhaustible book — the only irrefutable book.

The Bible is the universal book.

If revelation is in the Bible, who is to seek it there?

Every one; and every one ought to be able to find there *his* revelation; that is, the evidence of *his* redemption, an evidence which suffices for his progress — his salvation — his return towards God. (52)

If the Bible is absolutely a sealed book to a single man; if a single man, without some fault of his own, searches there in vain for the portion of light of which his soul has need; if a single man, opening his ear, does not hear the voice of God which speaks there, redemption is not universal, because its evidence is not so; which would be at once anti-Divine and anti-human.

To deny the universality of the Bible, or what amounts to the same, its sufficient clearness for each, is not to deny revelation, but redemption.

The Bible is the only inexhaustible book.

It is natural that revelation should be incapable of being exhausted by the human mind, notwithstanding its human form; it is because it participates in the

infinite from which it emanates; it would be the work of man if man could completely fathom its depth. This characteristic, therefore, is one of those which prove the Divine origin of revelation. (53)

It is necessary to admit that it is inexhaustible, not only because science is far from having said its last word upon the whole, upon the contents and the form of the sacred books; and because it is impossible to foresee when the time will arrive at which it can be said, the study of the Bible is finished; but above all, it is inexhaustible for piety, for faith, for practical influence and application; and it is of small consequence that science always finds matter to dispute, provided religiousness always continues to find matter for progress. (54)

This proceeds from two causes: first, from the fact that revelation, as we have just seen, contains and presents truth sufficient for mankind, and that truth is necessarily inexhaustible.

Next, the form which truth adopts in the Bible, permits its being tested more and more; in addition to that which is said, there is always an immense depth of meaning understood, into which faith and reason may plunge without fathoming its depth.

Finally, the Bible is the only irrefutable book (55), in as much as refutations affect merely the form, — and as long as the books are admitted to be a revelation — that is, the testimony of redemption. The essence is always safe, if, in conceding that the Bible is not revelation, it is admitted that revelation is in the Bible.

This principle fully acquits sacred criticism of any blame; it follows, that it is applied only to the human portion of the Bible: — it refutes man. And of what consequence is that? It does not refute God.

The Bible, commented upon as a whole, is the object

of faith; commented on in detail, it is the object of science.

The line of demarcation between the whole and the details, between faith and science, varies according to the individual; and this line every true Christian employs his life in tracing.

In the different relations pointed out, the following contains the historical and rational division of the Bible.

1. The period anterior to Abraham; universalism and tradition; mankind, the people of God.

2. The period of Abraham; institution of particularism; a family, a chosen race.

3. The period of Joseph; an attempt to return to universalism by the fusion of the religious element — Israel, and the intellectual element — Egypt; an attempt which was put a stop to by the progress of idolatry.

4. The period of Moses and Joshua; establishment of a national particularism.

5. The period of the judges; heroic and federal times of Israel, in which the law was left to itself.

6. The period of David and Solomon — monarchy; an endeavour to maintain religious unity by political unity.

7. The period of the prophets; struggle against idolatry, by the pre-eminence given in religion to the moral element above the ceremonial element.

8. The period of the captivity of Babylon; decided fall of idolatry.

9. The period of the restoration of Israel; pure theism, and a silent expectation of the Messiah.

10. The Gospel and redemption.

NOTES TO BOOK V.

(1.) "Which (the church) is his body." Eph. i. 22; Col. i. 24. "Ye are the body of Christ." 1 Cor. xii. 27. And St. Paul plainly inculcates that the law of reciprocity was what rendered a church, a society, a communion of believers indispensable, when he says: "So we, being many, are one body in Christ, and every one members one of another." Rom. xii. 5.

(2.) "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 11. ". . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 15. ". . . nevertheless I live; yet not I, but Christ liveth in me." Gal. ii. 20.

(3.) "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii. 33; Luke, xiii. 21. ". . . for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21, 22, 23. ". . . as having nothing, and yet possessing all things." 2 Cor. vi. 10. "Godliness is profitable unto all things." 1 Tim. iv. 8. "For to me to live is Christ . . ." Phil. i. 21; Col. iii. 4; "I can do all things through Christ which strengtheneth me." Phil. iv. 13. "Finally, brethren; whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

(4.) "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (the reign of truth). Matt. v. 3. When the seventy disciples returned to Jesus to relate the first triumphs of his doctrine over the hearts of men, he "rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast re-

vealed them unto babes: even so, Father; for so it seemed good in thy sight." Luke, x. 21.

(5.) "But seek ye first the kingdom of God (the true Christian religion), and his righteousness; and all these things shall be added unto you." Matt. vi. 33. Christ has said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest . . . ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28—30. "... his commandments are not grievous." 1 John, v. 3. And to all the prayers and fears of our weakness, the Lord replies: "My grace is sufficient for thee." 2 Cor. xii. 9. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." viii. 12.

(6.) "All things work together for good to them that love God." Rom. viii. 28. "For this is the love of God, that we keep his commandment." 1 John, v. 3.

"We know that we have passed from death unto life, because (when) we love the brethren." 1 John, iii. 14. "Beloved, if God so loved us (in redemption), we ought also to love one another." iv. 11. "Let all your things be done with charity." 1 Cor. xvi. 14.

"... Love one another: for he that loveth another hath fulfilled the law." Rom. xiii. 8. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." Gal. v. 14. "If ye fulfil the royal law (the principal law) according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. . . . For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment" (but mercy has the glory of preventing condemnation). James, ii. 8—13.

(7.) "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John, xiv. 27. "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7. "Godliness with contentment is great gain." 1 Tim. vi. 6.

(8.) "That Christ may dwell in your hearts by faith." Eph. iii. 17. "One God and Father of all, who is in you all." iv. 6. "But sanctify the Lord God in your hearts." 1 Peter, iii. 15. "Know ye not that ye are the temple of God?" 1 Cor. iii. 16; 2 Cor. vi. 16.

(9.) "If (since) ye know these things, happy are ye if ye

do them." John, xiii. 17. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James, i. 23—25. (See Book VI. Chap. LXXI. note 83.)

(10.) "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v. 23.

(11.) (See Book I. Chap. xv. note 57.; Chap. XVI. note 61.) Immortality is so deeply interested in the questions relative to the resurrection, that St. Paul often uses the two words as synonymous; and throughout the whole of his admirable exposition of the certainty of a future life, in the Epistle to the Corinthians, he connects the two ideas so closely as to render them, if not identical, at least inseparable. "How say some among you that there is no resurrection of the dead?" This is his starting point, and from it he proceeds to prove eternal life.

(12.) (See Book I. Chap. xv. note 55; Book V. Chap. LVI. notes 33 and 35.) Some expressions are doubtful, and make it difficult to decide between the literal and allegorical sense; such are the two passages in St. Paul's Epistle to the Galatians: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. "Ye received me as an angel of God, even as Christ Jesus." iv. 14. But the first texts to which this note refers are positive.

(13.) (See Book II. Chap. xxv. notes 39—49.) It is the more remarkable that the Gospel does not touch, even by the most distant allusion, upon the metaphysical problem of prayer, as Jesus himself points out, in his sermon on the mount, the fundamental objection which incredulity or erroneous faith incessantly makes to the duty and happiness of prayer: "Your Father knoweth what things ye have need of before ye ask him." Matt. vi. 8.

(14.) Genesis had taught that God created a man and a woman, Gen. v. 2; and St. Paul says: "God hath made of one blood all nations of men. . . ." Acts, xvii. 26. "One God and Father of all." Eph. iv. 6. The same idea is expressed in the Epistle to the Hebrews, in the same indirect manner, as a simple

premise to an argument: "For every house (every family) is builded by some man; but he that built all things is God." Heb. iii. 4.

(15.) The apostles, far from being allowed to consider the private instructions of their Divine master as addressed to them alone, received from him this command, which was at the same time an encouragement: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops." Matt. x. 27.

(16.) (See Book III. Chap. xxxvi. notes 62 and following.) This silence on the subject of polygamy is the more remarkable, as the question of the duties of husband and wife, even in the case of mixed marriages, that is, where one was a Christian and the other a Pagan, is often touched upon, and that of the pre-eminence of the husband and the submission of the wife clearly determined. Polygamy is only attacked indirectly. "The woman which hath an husband is bound by the law to her husband so long as he liveth." Rom. vii. 2. "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. . . . . The unbelieving (Pagan) husband is sanctified by the (Christian) wife, and the unbelieving wife is sanctified by the husband." 1 Cor. vii. 4—14. "So ought men to love their wives as their own bodies." Eph. v. 28; Col. iii. 19. "That they (the aged women) may teach the young women to love their husbands, to love their children." Titus, ii. 4. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife. . . ." 1 Pet. iii. 7. "For the husband is the head of the wife. . . . Let the wife see that she reverence her husband." Eph. v. 23—33. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." v. 22; Col. iii. 18; 1 Peter, iii. 1.

In matters of religion, in doubts and scruples, the Gospel requires, that wives should show the same deference to their husbands: "And if they will learn anything, let them ask their husbands at home." 1 Cor. xiv. 35. "But I suffer not a woman," says St. Paul, "to teach, nor to usurp authority over the man, (in matters of religion,) but to be in silence" on these subjects. 1 Tim. ii. 12.

This superiority on the one part, and deference on the other, formed part, according to the Gospel, of the design of the Creator, as is shown by the priority of creation. "He (the man) is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: neither was the man created for the woman, but the

woman for the man." 1 Cor. xi. 7—9. "For Adam was first formed, then Eve." 1 Tim. ii. 13.

St. Paul, moreover, speaks against those impostors "speaking lies in hypocrisy, . . . forbidding to marry," 1 Tim. iv. 2, 3: and this he could do without contradicting his warnings on the dangers and troubles of marriage in times of persecution; warnings and counsels given, he says, because of "the present distress;" (as, at the time of the fall of Judæa, God for the same reason forbade Jeremiah to marry; Jer. xvi. 2.) 1 Cor. vii. 26. In the Epistle to the Hebrews we find this exhortation: "Let marriage be honourable in all, and the bed undefiled," Heb. xiii. 4: so that even when imposing on every one, and especially on unmarried persons, respect for marriage, the Gospel is silent on the subject of polygamy.

(17.) It is said: "Children, obey your parents in the Lord, for this is right;" and the precept in the Decalogue: "Honour thy father and thy mother" is recalled to mind with the remark, "which is the first commandment with promise," to which this promise is attached: "that it may be well with thee, and thou mayest live long on the earth." Eph. vi. 1, 2; Col. iii. 20. To fathers it is said, "And, ye fathers, provoke not your children to wrath, lest they be discouraged; but bring them up in the nurture and admonition of the Lord." Eph. vi. 4; Col. iii. 21. The right of chastising children is indirectly recognised: "What son is he whom the father chasteneth not?" Heb. xii. 7. These passages only speak of paternal tenderness and filial obligations, and even education is only subjected to counsels of prudence, mildness, and piety, and not to rules of discipline.

(18.) An extreme inequality in the distribution of the goods of fortune was universal in ancient times, and Judæa formed no exception. The parable of the wicked rich man and the beggar, Lazarus, taken, like all those of the Gospel, from the manners of the time, presents a terrible picture of this inequality; on the one hand, excessive opulence, — the rich man clothed "in purple and fine linen," and faring "sumptuously every day;" and on the other, excessive misery, accompanied by its usual attendant, disease, the beggar laid at his gate, who could not even obtain, to appease his hunger, "the crumbs which fell from the rich man's table." Luke, xvi. 19—21. In this instance, as in every other, great riches formed a dangerous obstacle to the progress of piety, to the performance of the great vocations of religion. Christ says, "How hard is it for them that trust in riches to enter into the kingdom of God!" — that is, to become my disciples, to obey my precepts; and to give strength to this remark, he em-

ploys a proverbial expression: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark x. 24, 25; Matt. xix. 23, 24; Luke xviii. 24, 25. On the manner of acquiring these riches, the strongest censures are pronounced: "Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James, v. 4. Of the vanity of riches it is said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." Matt. vi. 19. "For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. xiv. 26; Mark viii. 36; Luke ix. 25. "Woe unto you that are rich! for ye have" already "received your consolation." Luke vi. 24. "The love of money" is represented as "the root of all evil," 1 Tim. vi. 10; and abundant alms-giving as a proof of love to God, and as the only means of giving a value to perishable treasures: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John, iii. 17. "Charge them that are rich that they do good, that they be rich in good works, laying up in store for themselves a good foundation against the time to come," 1 Tim. vi. 17—19; "A treasure in the heavens that faileth not." Luke xii. 33. But the subject is here only treated in the moral point of view.

The treatment experienced by insolvent debtors among the Jews was not less terrible than among the Pagan nations, although Moses, in his laws, made as many regulations for its alleviation as the age would permit. Lev. xxv. 34—43. The hard-hearted cupidity of the rich soon, however, broke through these restrictions, and made them usurp the right of ill-treatment, as the prophets reproach them with doing. Amos curses the wicked calculations of the rich, who, by means of small loans, reduced their brethren to bondage: "That we may buy the poor for silver, and the needy for a pair of shoes." Amos, ii. 6.; viii. 6. "But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure" (according to the law, Deut. xv. 12.), "and brought them (again) into subjection, to be unto you for servants and for handmaids." Jer. xxxiv. 16.

At the period of the Gospel, the debtor might be "sold, and his wife and children, and all that he had," that payment might be made, Matt. xviii. 25: he was exposed to all kinds of ill-usage, xviii. 28; "cast into prison," xviii. 30; and committed

to the keeping of harsh gaolers, "till he should pay all that was due." Matt. xviii. 25—28. 30—34. In the midst of these cruel customs, generosity in lending is strongly recommended by the Gospel: "From him that would borrow of thee turn not thou away." Matt. v. 42. "And if ye lend to them of whom ye hope to receive, what thanks have ye? For sinners also lend to sinners, to receive as much again . . . Lend, hoping for nothing again; and your reward shall be great," Luke vi. 34, 35; and the social, judicial, and legislative question is entirely set aside.

Among the Jews, on the death of a father, his property was divided among his sons, with this restriction, that the eldest son received a double share; this custom necessarily often rendered the distribution difficult, and gave rise to great altercation: yet such was the wise firmness with which Christ avoided mixing himself up in social questions, and usurping public functions, even that of a simple arbiter, that when one of his disciples said to him one day in the midst of the crowd: "Master, speak to my brother, that he divide the inheritance with me;" he replied: "Man, who made me a judge or divider over you?" Luke, xii. 13, 14.

(19.) The manner in which the Gospel expresses itself on the subject of slavery is worthy of great attention: "Let every man," says St. Paul, "abide in the same calling wherein he was called;" that is, in the condition in which he was when he became a Christian. "Art thou called being a servant (slave)? care not for it." 1 Cor. vii. 20, 21. Thus the Gospel recommends to the slave to resign himself to his situation, and does not permit Christian equality to be abused, and made a means for raising a man above his condition: "And they that have believing masters, let them not despise them, because they are brethren," 1 Tim. vi. 2; and St. Paul would not retain the slave Onesimus with him, without the permission of Philemon: "But without thy mind would I do nothing." Phil. 14. The duties of the slave are inculcated in the most positive manner: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as unto the Lord, and not to men." Eph. vi. 5—7; Col. iii. 22, 23. "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all fidelity."

Titus, ii. 9, 10. The Gospel even requires, that this respect, this docility, should be shown "not only to the good and gentle" among the masters, "but also to the froward." 1 Peter, ii. 18.

Is it, then, through contempt for liberty, or want of pity for slavery, that the Gospel thus speaks? By no means. On the one hand, St. Paul says to the slave: "If thou mayest be made free" when thou enterest the church, "use it (the opportunity) rather," 1 Cor. vii. 21; on the other, the duties and obligations of masters towards their servants are traced with the same power and energy: "And, ye masters, do the same things unto them, forbearing threatening: give unto your servants that which is just and equal." Eph. vi. 9; Col. iv. 1.

Why, then, is this great and deplorable social fact of antiquity thus accepted by the Gospel? St. Paul replies to this question: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed," 1 Tim. vi. 1; and the virtues recommended to slaves are enforced, "that they may adorn the doctrine of God our Saviour in all things." Titus, ii. 10.

To these indispensable lessons of resignation and charity, the Gospel added a most powerful corrective, one which would be of unfailing effect at a future more or less distant, according as men should be more or less Christians, viz. the entire and complete equality of master and slave in the church of Christ, and in the judgment of God: "For he that is called in the Lord, being a servant, is the Lord's freeman." 1 Cor. vii. 22. It was by virtue of this principle that the slave Onesimus was the "brother" of the great apostle of the Gentiles: "Receive him not now as a servant, but a brother beloved, . . ." St. Paul writes to Philemon, Philem. 12. 15, 16. "For ye are all the children of God by faith in Christ Jesus . . . there is neither bond nor free." Gal. iii. 26—28; Col. iii. 11. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free;" and to the possessors of slaves it is said: "Knowing that your master also is in heaven; neither is there respect of persons with him," Eph. vi. 8, 9; and these new principles of equality are constantly recurring, and are found even in the allegories of revelation. Rev. vi. 15; xiii. 16; xix. 18.

(20.) Christ recognises the actual, existing government; and it is in order to leave the question on the ground of fact, and avoid transferring it to that of right, that he has recourse to the argument so admirable in its simplicity, and which the most wily logic could neither falsify nor complicate nor embroil: "Show me the tribute-money . . . . whose is this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. xxii. 19—21; Mark, xii. 15—17; Luke, xx. 23—25. He replies to Pilate, that the power with which he is invested is given him "from above;" and we must here remember, that all the tyrannies of ancient times included the absolute power of life and death: "Knowest thou not," are Pilot's words to Jesus, "that I have power to crucify thee, and have power to release thee?" John, xix. 10, 11. St. Paul declares, that against Cæsar he has "offended nothing at all," and appeals to Cæsar. Acts, xxv. 8—11. This conduct was in conformity with the precepts which he had inculcated: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Wherefore ye must needs be subject, not only for wrath (from fear of punishment), but for conscience sake. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. xiii. 1. 5—7; Titus, iii. 1; 1 Peter, ii. 13—17. Again, St. Paul commands that "Supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." 1 Tim. ii. 1.

(21.) The Gospel pronounces one eulogium, and one only, on the warlike courage which is founded on faith, or confidence in God: "And what shall I say more," adds the sacred author, of those "who through faith waxed valiant in fight, turned to flight the armies of the aliens?" Heb. xi. 32—34. Of war itself it contains not a word.

(22.) St. Matthew relates the suicide of Judas, Matt. xxvii. 5, and St. Peter refers to it in the discourse in which he proposes to his colleagues to elect a successor to the traitor; but neither the evangelist nor the apostle condemns this act of despair: the simple, yet terrible phrase with which the prayer of the apostles, at the moment of election, concludes, does not refer to the death of Judas, but to his defection: ". . . this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place," Acts, i. 25; that is, that he might follow his destiny and suffer his punishment.

(23.) Thus, when Moses first attempted to deliver his brethren from bondage in Egypt, Ex. ii. 11, Israel was not yet ripe for liberty: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not," Acts, vii. 25; it was too soon, forty years later the moment arrived. vii. 30.

(24.) "But if any provide not for his own, and specially for those of his own house, he hath denied the faith," 1 Tim. v. 8.; and Christ, when censuring the hypocrisy of the Pharisees and their fallacious interpretations of the law, especially alludes to and condemns the exemption from assisting parents, claimed under pretext of religious consecration: "But ye say, whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me (it is *corban*, that is, a gift offered and consecrated to God, of which I can no longer dispose in any way whatever), he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition." Matt. xv. 5, 6.; Mark, vii. 11—13.

(25.) It is thus that St. Paul understands the equality of possessions: "For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." 2 Cor. viii. 13, 14.

(26.) The necessaries of life are thus defined in the Gospel: "And having food and raiment (wherewithal to cover ourselves), let us be therewith content." 1 Tim. vi. 8. The word here translated *raiment* or *cover* signifies, in its true sense, at once clothing and shelter. St. James adds the idea of a hearth to this definition: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" James, ii. 16.

(27.) In order to make himself recognised as the Messiah by the disciples of John the Baptist, Jesus gave them, besides the sign of miracles, this more touching sign: "The poor have the Gospel preached to them." Matt. xi. 5; Luke, vii. 22. In the synagogue at Nazareth, applying to himself one of the prophetic descriptions of Isaiah (Isaiah, lxi. 1), he announced the kingdom of God in the same manner, Luke, iv. 18; and the apostles followed in the steps of their master: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. i. 26.

(28.) Of the believers of the primitive church it is said: "Neither was any among them that lacked." Acts, iv. 34. But alas! to what Christian community of the present day might not the reproach of St. John to the church of Ephesus be justly ad-

dressed: "I have somewhat against thee, because thou hast left thy first love," (charity?) Rev. ii. 4.

(29.) (See Book I. Chap. xvi. note 62.) On the subject of the union of the soul and body, the Gospel speaks the simple and ordinary language of all nations, that which represents the body as the domicile, the receptacle, the dwelling-place of the soul, which is as it were shut up in it during life: "Trouble not yourselves," said Paul to the friends of Eutychus; "for his life (his soul) is in him," Acts, xx. 10; and which is freed from it by death: "Her spirit came again," says St. Luke, in speaking of the raising of Jairus's daughter. Luke, viii. 55.

(30.) The laws of Moses pronounce the penalty of sacrilege, the punishment of stoning, against necromancers or wizards, properly so called; that is, diviners who pretended to the power of making the dead appear and answer questions. Lev. xx. 27. This kind of divination, as well as all others, is condemned by Moses as impious and idolatrous. Lev. xix. 31; Deut. xviii. 11. It is true, that the prohibition of attempts to call up the dead does not prove that no relation exists between this world and the other, but that the power of bringing about this relation cannot be usurped by man. Two other passages, one in Job and the other in Ecclesiastes, are much more explicit: "His sons came to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them," Job. xiv. 21; ". . . the dead know not anything; . . . also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecc. ix. 5, 6.

But the New Testament contains not a line on this subject from which any positive conclusion can be drawn. The presence of Moses and Elias on Mount Tabor (see Book II. Chap. xxiii. note 31.), is a fact completely exceptional even in the order of the Gospel miracles; and Moses and Elias here held communication only with Christ, and not with his disciples. It appears that the angels (see Book I. Chap. xv. note 56.), rather than those of our brethren of mankind who have already been called from this life, have some knowledge of the things of this world: "Likewise I say unto you," are the words of Christ, "there is joy in the presence of the angels of God over one sinner that repenteth." Luke, xv. 10. The mystery of godliness was "seen," that is, known, "of angels," 1 Tim. iii. 16; and some vague expressions in the Epistles would, if taken in a more accurate meaning, afford the same conclusion. St. Paul borrows a splendid image from the games of the circus: in these bloody spectacles,

"the last" of the captives or victims were reserved to be exposed, unarmed, to the wild beasts: "For I think," says the apostle, "that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. iv. 9. "To the intent that now, unto the principalities and powers (that is, to the orders, the legions of angels,) in heavenly places, might be known by the church the manifold wisdom of God." Eph. iii. 10. The only text in which the spirits of the just are represented as looking on, from their happy abode, at the struggles of the faithful on earth, is also an image borrowed from the ceremonies of the Olympic games: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii. 1. These "witnesses" are the just and righteous men, whose faith is recalled to mind in the preceding chapter. But we cannot take the terms of this passage in a very literal sense, since the whole is so figurative, that Christ is represented in the following verse as the judge seated at the goal, and ready to crown the victor: "Let us run, looking unto Jesus, the author and finisher (remunerator) of our faith."

(31.) (See Book II. Chap. XXIII. and the notes.) The silence of the Gospel on this subject is the more remarkable, as the question is brought forward by St. Paul himself: "But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. xv. 35. But he does not resolve it.

(32.) (See Book I. Chap. XVI. note 61, and Book VI. Chap. LXXVII.) Future relations, the certainty of again seeing, recognising, and cherishing those whom we have known and cherished in this world, is among the truths which are reserved or avoided in the Gospel. (See Book V. Chap. LVI.) The Gospel, in fact, contains no direct reference, and scarcely an allusion, to this subject. The only passage, and that a very indirect one, which gives forth a gleam of this hope, is to be found in the Epistle to the Hebrews: "For ye are not come unto the mount that might be touched (unto the mount touched by fire from heaven) and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice (so terrible was it) they that heard entreated that the word should not be spoken unto them any more . . . . and so terrible was the sight, that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church

of the first-born, which (whose names) are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Heb. xiii. 18—24. This whole passage contains but one idea—the superiority of the religion of Jesus, full of mercy, gentleness, charity, and joy, to that of Moses, abounding in menaces and terrors. The sacred writer, carried away by his imagination and his ardour, and tracing a bold and energetic outline of these great distinctions, accumulates the most striking images without order or arrangement. Addressing Hebrews by birth and extraction, he multiplies images with which they were familiar, and his ideas go and come, as it were, between the church on earth and the church in heaven: "Mount Zion, the city of the living God," (See Book VI. Chap. LXI. note 4.) signifies the church on earth, still "fighting the good fight; the heavenly Jerusalem, the innumerable company of angels," the church in heaven, already triumphant; the sacred writer then returns again to the Christians of this world, "to the assembly (the word used signifies a meeting for some solemn festive purpose) of the first-born (according to the old Mosaic customs, the first-born son was the head and heir of the family, and Israel is called in Scripture 'the first-born of God,' Ex. iv. 32; Jer. xxxi. 9.), whose names are written in heaven;" an expression used by Christ himself, Luke x. 20, and taken from the custom of inscribing the names of the citizens of a town in an authentic register: God is represented as writing in "the book of life," Phil. iv. 3, the names of those whose "conversation" was "in heaven" (the citizens of heaven). iii. 20. All these latter expressions refer to the Christians still in this world; but St. Paul's imagination suddenly reascends to heaven, and he adds: Ye are come "to the spirits of just men made perfect" (who have arrived at the perfection of their salvation and of their destiny); in these words he speaks of the faithful who have already entered upon their future life. This interpretation of this remarkable and beautiful passage is followed by all the best critics: the apostle's idea may, therefore, be thus expressed: "You have united and associated yourselves, not with those who still tremble at the rigour and menaces of their law, promulgated with the sound of thunder, but with the disciples of the new law, as well with those who still have their victory to gain, in order that their names may not be 'blotted out from the book of life,' Rev. iii. 5, as with those who are already existing in the perfection of immortality." Is it possible to be associated with the former, perfectly knowing and recognising them, and with the latter without any such recognition?

(33.) The word "angel" signifies "messenger, envoy;" the Gospel speaks of angels in a manner which is in conformity both with the recollections of the Divine commands which they had fulfilled, and with the opinions of the Jews, who attributed to them a still greater share in the affairs of our world, and who divided them into different orders: "Are they not all (in all their orders) ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. (See Book I. Chap. xv. note 56.) They are called "angels of God," Matt. xxii. 30; John, i. 51; Acts, xxvii. 23; Gal. iv. 14; Heb. i. 6; "angels of the Lord," Matt. xxviii. 2; Acts, xii. 7; "holy angels," Matt. xxv. 31; Mark, viii. 38; Luke, ix. 26; Acts, x. 22; Rev. xiv. 10; "angels of Christ," Matt. xxiv. 31; 2 Thes. i. 7; "angels of heaven," Matt. xxiv. 36; Mark, xii. 25; xiii. 32; Gal. i. 8; "elect angels," 1 Tim. v. 21; "angels of light," 2 Cor. xi. 14; "principalities and powers," Eph. i. 21; iii. 10; 1 Pet. iii. 22; "thrones and dominions." Col. i. 16. The two last terms are doubtful in this sense, and sometimes have been applied to the great ones of the world, the princes of the earth; but however this may be, it is evident that none of these passages throw any light upon the nature of angels. Two points only can be admitted as positive: the first, that they are great in number: "Ye are come," as participators in the new covenant, "to an innumerable company of angels," Heb. xii. 22; the second, that they are nearer to God than we: "Their angels do always behold the face of my Father which is in heaven," are the words of Christ, Matt. xviii. 10; Luke, i. 19; Rev. i. 4; that is, their nature is superior to ours.

It is worthy of remark, that revelation says not a word of the nature of angels; even when, speaking according to the popular opinion of the Jews that each individual had his guardian angel, his good genius, it seems to place them in nearer relation to humanity: "The angels of these little ones" according to the world, these humble disciples, Matt. xviii. 10; "it is his angel," said the friends of Mary to Rhoda, disbelieving her statement that Peter, delivered from his prison, was knocking at the gate. Acts, xii. 15. It is also by an image that the idea is expressed in the Psalms: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv. 7.

The expression of St. Paul: "Though I speak with the tongues of men and of angels . . . and have not charity, I am nothing," 1 Cor. xiii. 1, 2, is merely hyperbolical, and throws no light on the means of communication possessed by these superior beings.

(34.) The holy women, "entering into the sepulchre, saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Mark, xvi. 5. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke, xxiv. 4.

(35.) The same remarks apply to what the Gospel says of bad angels; they are called "angels of the devil," Matt. xxv. 41; Rev. xii. 9; "messengers of Satan," 2 Cor. xii. 7; "angels of the dragon, or of the serpent," Rev. xii. 7; "angels which kept not their first estate," Jude, vi.; and the punishments which they endure are represented by images, "everlasting fire," Matt. xxv. 41; "chains of darkness," 2 Pet. ii. 4; Jude, 6; from which no accurate conclusion can be drawn. The Gospel only gives us positive assurance of two points regarding demons; first, that they were not created, any more than ourselves, for evil and punishment — this was not, according to the remarkable expression of Jude, "their first estate;" second, that they "believe in one God, and (but) tremble." James, ii. 19. (See, on demoniacs, Book IV. Chap. XLVI. note 35.)

(36.) The Epistle to the Hebrews opens with this idea: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son," Heb. i. 1; and inspiration followed in the world "the path of the just," which "is as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18.

Various passages in the sacred books attest the intermittent nature of inspiration: "And the word of the Lord was precious (rare) in those days; (towards the end of the government of the judges) there was no open vision." 1 Sam. iii. 1. In the days of the decline of the kingdom of the ten tribes, Amos is commissioned to announce to the persecutors of the prophets "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos, viii. 11. "Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips: for there is no answer of God," writes the prophet Micah, iii. 7, some time before the ruin of Israel, and the destruction of Samaria. Ezekiel pronounces the same threats against the kingdom of Judah: "Then shall they seek (in vain) a vision of the prophet," Ezek. vii. 26; and Jeremiah, in his Lamentations, mourns over this silence of the Divine voice: "Her prophets, also, find no vision from the Lord." Lam. ii. 9.

During the long period of interruption of all revelations and

prophecies which followed the ministry of Malachi, the people of God remained under the influence of preceding revelations; it is in this sense that it is said: "For all the prophets and the law prophesied until John," Matt. xi. 13; Luke, xvi. 16; which, however, did not prevent the absence of all revelation during this time from being deeply felt and deplored. The 74th psalm, attributed to an Asaph, who could not be the contemporary of David, but was probably one of his descendants, traces a terrible picture of the situation of the Jews, in which it is difficult not to recognise the age of the Maccabees, and the persecution of Antiochus Epiphanus, king of Syria; one of the most touching passages in this psalm is the following: "There is no more any prophet: neither is there among us any that knoweth how long" (when our misfortunes will end). Ps. lxxiv. 9. When the Divine voice once more makes itself heard in the Gospel, we see by the transport of the faithful, by the astonishment of the people, that this is a renewal of communication between heaven and earth: "God hath visited his people," is the exclamation of Zacharias. At sight of the raising of the widow of Nain's son, some said: "A great prophet is risen up among us;" others, "God hath visited his people." vii. 16.

Christ himself acknowledges the variety of Divine revelations: "Every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," Matt. xiii. 52 — sometimes preserved provisions, sometimes stores and fruit newly gathered in or plucked, in allusion to the precepts of the old and of the new covenant.

And here the fruitful and often reproduced idea of the superiority of the Gospel over the law, of the church over the temple, of Christ over Moses, naturally takes its place: "For this man (Jesus) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house (that is, founded, or formed the family) hath more honour than the house. . . . And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son" is chief "over his own house (the house of God); whose house are we." Heb. iii. 3—6.

(37.) The Epistles clearly indicate an interval, estimated by the best critics at between twenty-eight and thirty years, between the death of Christ and the compilation of the Gospels; during which time tradition, contained in some writings not of Divine authority, Luke, i. 1, preserved and transmitted the recollection of our Saviour's mission. Jesus, after his resurrection, "was

seen," writes St. Paul to the Corinthians, "of above five hundred brethren at once; of whom the greater part remain unto this present," 1 Cor. xv. 6.; ". . . but our sufficiency is of God," writes he again, "who also hath made us able ministers of the New Testament, not of the letter;" that is, of the old covenant, which is written, "but of the spirit," of the new covenant, which is as yet only written in men's hearts. 2 Cor. iii. 5, 6. The connection of ideas obliges us to understand this passage thus, and another allusion to the traditional period of the Gospel ought perhaps to be seen in a much disputed text, in which the apostle mentions the fact of the mediation and death of the Saviour, and adds: "To be testified in due time." 1 Tim. ii. 6. This version, as it is the most simple, so it is also the most probable.

(38.) As soon as the laws of the covenant, Ex. xx., and following chapters, had been accepted and sworn to, Moses put them into writing; this was the natural order of things: "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord." Ex. xxiv. 3, 4; xxxiv. 27. Deuteronomy was compiled in his time, Deut. xxxi. 9; so that Joshua could say to the people: "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses." Josh. xxiii. 6. Joshua in his turn wrote the renewal of the covenant. xxiv. 26. David, in one of his psalms, thus expresses the resolutions of his fidelity: "Lo, I come," to present myself to thee, to live according to thy will, "in the volume of the book it is written of me . . ." Ps. xi. 7; that is, in the law, in which the duties of the kings of the Hebrews were in fact laid down beforehand. Deut. xvii. 14—20.

The fact, alone, of the collection of the sacred books sufficiently testifies the necessity of a written revelation. Some of the sacred authors, however, give their reasons for writing; St. Luke does so explicitly in his short preface. Luke i. 1—4. St. John, in his Epistle, the introductory letter to his Gospel, addresses the believers of different periods of life, and gives them, as motives for writing to them, pardon of sins already obtained, the knowledge of Christ already acquired, victory over evil already gained; and the understood consequence of his idea throughout is, that what he writes will confirm this pardon, this faith, this victory. 1 John, ii. 12—14. He afterwards adds: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." v. 13. In his Gospel, he speaks the same language. John, xx. 31. St. Paul writes to the

Philippians: "To write the same things to you" as I have said to you verbally, "to me, indeed, is not grievous (wearying), but for you it is safe," (it is important to your moral and religious safety). Phil. iii. 1.

And lastly, of the confidence which should be placed in the Scriptures Jesus has said: "The Scripture cannot be broken" (rejected). John, x. 35.

(39.) To Isaiah it was said: "Now go, write it (this prophecy) before them in a table, and note it in a book, that it may be for the time to come for ever and ever," and may be transmitted to their descendants as a testimony. Isaiah, xxx. 8. "And the Lord said, Write the vision, and make it plain upon tables, that he may run that readeth it (that it may be read easily). For the vision is yet for an appointed time. . . ." Hab. ii. 2, 3.

(40.) It is here to be remarked, that the authors of revelation were the sole judges of the length which it was fitting to give to their narrative; the aim which they had in view directed them on this point; they stopped after having written enough, not after having written everything; which would have been impossible, and contrary to the end which they wished to attain. They themselves acknowledge that they might have given a very different extension to their narratives, and express this idea by a hyperbole: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book," John, xx. 30; and whether we understand the word "miracles" or "signs" in the sense of prodigies, or of multiplied testimonies of his resurrection, the sense still returns to the same idea: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." xxi. 25.

(41.) In one of his last discourses to his disciples before his ascension, Jesus said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, (that is, according to one of the Jewish divisions of the Bible, in the sacred books of the Old Testament,) concerning me." Luke, xxiv. 44. "I have finished the work which thou gavest me to do," said Christ in his prayer. John, xvii. 4.

(42.) St. Paul explicitly taught, that the extraordinary powers granted in the early days of the Christian church, in order to render its foundation possible, surrounded as it was by the Jewish and Pagan world, would only be bestowed for a time: "Whe-

ther there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," 1 Cor. xiii. 8; and if he does not here make express mention of the power of miracles, it is because his object is to cite the three miraculous gifts to which the religious pride of the Corinthians attached most value; these three words, "prophecies," "tongues," and "knowledge," are repeated in the exordium of this magnificent eulogium on charity.

"God," says the Epistle to the Hebrews, "hath not put into subjection unto the angels the world to come, whereof we speak." Heb. ii. 5. This world to come here signifies the world of the Gospel, future in reference to the old world of the promise and of the law, with which it is compared; and the idea of the sacred author is this, that under the Gospel dispensation, the angels would cease to possess that share in the destinies of mankind, of which the Mosaic covenant offers many examples, and which was so frequent, that their intervention, believed to be perpetual, had become a popular opinion among the Jews.

(43.) St. Paul recommends Timothy to take care that the sacred books should be publicly read in the churches of Ephesus and Ionia: "Till I come, give attendance to reading of the Scriptures, to exhortation, to doctrine," 1 Tim. iv. 13; and he writes to the Colossians, iv. 16: "And when this Epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the Epistle," which will be sent you, "from Laodicea;" viz. the Epistle called to the Ephesians, a circular letter to the churches of Asia Minor.

(44.) God said to the serpent, the type of evil: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise (wound) his heel." Gen. iii. 15. In this passage, universalism is expressed in the most expedient manner; "the seed of the serpent," as we have already observed, represents evil of all kinds, perpetrated from generation to generation; "the seed of the woman," an old expression to which the book of Job offers equivalents. Job, xiv. 1; xv. 14; xxv. 4., and which occurs in the Gospel, Matt. xi. 11, signifies mankind; the enmity spoken of is the universal struggle which men have to maintain against evil; the inevitable bruise, or wound, is an image of the sufferings which must always be experienced in this struggle; the complete victory, the bruising of the serpent's head and of its venomed dart, is an image of the triumph over evil achieved by Jesus, and of which all mankind enjoy the fruits; all is universal — the struggle, the wound, and the victory.

(45.) "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Rom. x. 12; Gal. iii. 28. "Where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. iii. 11.

(46.) In all the texts anterior to Abraham, in which the direct intervention of God in the government of our world is expressed, in the Divine promises, laws, and judgments, it is always mankind as a whole to which reference is made; at this period universalism is expressed in every sentence of the Bible. Thus, when the duration of life is fixed according to the need of repentance: "And the Lord said, my spirit shall not always strive with man" in his weakness, "for that he also is flesh: yet his days shall be an hundred and twenty years," a length of days which shall suffice for his repentance, Gen. vi. 3; when God pronounces the sentence of the deluge: "I will destroy man, whom I have created, from the face of the earth . . . . for it repenteth me that I have made them . . . . . the end of all flesh is come before me," vi. 7—13; when God promises that this extermination shall be unique in the annals of our race: "I will not again curse the ground any more for man's sake: . . . neither will I again smite any more every thing living, as I have done," viii. 21; when the Divine covenant is renewed with Noah: "Behold, I establish my covenant with you, and with your seed after you," ix. 9; when the division of mankind into nations begins to be providentially accomplished: "And the Lord said, Behold, the people is one, and they have all one language. . . . . So the Lord scattered them abroad from thence upon the face of all the earth," xi. 6—8; in all these texts, the intention of universalism is clearly and positively expressed; no race is privileged; the people of God is not a special race.

(47.) "Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven," the true nourishment of the soul; ". . . I am the bread of life," John, vi. 32—35; I, the head, heir, and master in the house in which Moses was only "a servant," Heb. iii. 5, 6; I, of whom "Moses wrote," John, v. 46; whom "David called Lord," Matt. xxii. 45; Mark, xii. 37; Luke, xx. 44; and who has a right to say: "A greater than Jonas is here;" or to apply to myself the prophecy of the first covenant: "A greater than Solomon," with all his wisdom, "is here." Matt. xii. 41, 42; Luke, xi. 31, 32.

The idea that the whole of the old law — of the old covenant contained nothing definitive, that it prepared everything, but

completed and accomplished nothing, fully belonged, so to speak, to the apostle of the Gentiles, who often returns to it, and expresses it with great force. "And by him, (by Christ) all that believe are justified from all things, from which you could not be justified by the law of Moses." Acts, xiii. 39. "If righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. "It (the law of Moses) was added (to the promise received by Abraham) because of transgressions, till the seed (the Son) should come to whom the promise was made .... if there had been a law given which could have given life, verily righteousness should have been by the law. ... But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ." iii. 19—21. 23, 24. "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. viii. 7.

It is important to remark here, that, according to the ideas of the early Christians, so little did all this criticism of the Mosaic economy, as insufficient, transitory, and even tyrannical, break the tie between the two covenants, that St. Paul, towards the end of his career, when the disputes between the Judaising Christians and the free Christians began to moderate, did not hesitate to write to Timothy: "....God, whom I serve from my forefathers, (as did my forefathers) ..." 2 Tim. i. 3; he never forgot that the God of the old covenant was likewise that of the new.

(48.) The veil of Moses, the veil of the old testament, is only "done away in Christ," 2 Cor. iii. 14; that is, the Gospel alone can explain the law.

(49.) "For there is verily a disannulling of the commandment going before (the old law), for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. vii. 18, 19. This abrogation of the Mosaic law is considered by the author of the Epistle to the Hebrews, as expressed in a passage of the prophet Haggai, which he interprets as follows: "And this word (the prophecy of Haggai) signifieth the removing of those things that are shaken, as of things that are made, (the abolition of institutions which may be done away with, those of Mosaism) that those things which cannot be shaken may remain" (may take their place). Heb. xii. 27. St. Paul here speaks of the great moral and religious revolution announced by Haggai, Hag. ii. 6, which was to take place when Jerusalem should possess a temple richer and more magnifi-

cent than the first. The superiority of the Gospel over the first covenant is so great, that if "among them that are born of women there hath not risen a greater than John the Baptist," because he saw and heard Christ, "notwithstanding," the most humble Christian teacher, "he that is least in the kingdom of heaven," that is, in the church, "is greater than he;" because John, the forerunner of Christ, was removed from this world before his crucifixion, resurrection, and ascension. Matt. xi. 11; Luke, vii. 28.

(50.) "Do we then make void the law through faith," Mosaism through Christianity? "God forbid: yea, we establish the law," Rom. iii. 31; "for Christ is the end (the accomplishment) of the law." x. 4.

(51.) To deny this fundamental principle of the study and understanding of the Scriptures, is to place on the same level, as regards both inspiration and authority, the slightest geographical details of boundaries now effaced; the smallest genealogical lists of personages now buried in oblivion; the salutations which terminate each Epistle, doubtless holy testimonies of friendship, but which had no other aim or effect, and the most important portions of revelation; it is to force ourselves to read with the same respect, the sermon on the mount and the request for "the cloak left at Troas," 2 Tim. iv. 13; to place in one rank, on the one hand, Moses and Isaiah, St. John and St. Paul; and on the other, Tertius, secretary to St. Paul, whom we must then reckon among the authors of the Bible, because he wrote this line: "I, Tertius, who wrote (copied) this Epistle, salute you in the Lord." Rom. xvi. 22. Finally, it is to forget, that it was necessary that the Bible should contain errors, and to render the Holy Spirit responsible for them. (See Book IV. Chap. XLVI. note 35.) One text, and one alone, seems to contravene this principle; and does, in fact, do so in our inaccurate versions; but a remarkable fact in the original fully confirms it. It is a passage in the second Epistle to Timothy, iii. 16. In the common version we read: "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. In the original we find the passage, word for word, as follows: "All Scripture given by inspiration," without the word "is," which, in fact, does not exist in any manuscript, and which is added in the usual way of translating the sentence. If we read the sentence in this manner, the words "all Scripture given by inspiration, &c." become the subject of the phrase. The phrase is without a verb, according to one of the rapid and concise forms of the Greek language. Now, the verb which is understood can only be placed

after the subject; the true translation, therefore, is: "All Scripture given by inspiration is profitable for doctrine," &c. This is, in fact, the place which the genius of our modern languages requires the verb should occupy; otherwise we make the apostle say: "All writing (not *Scripture*, but *writings* in general, whatever they be) is divinely inspired;" a version which tends to the absurd; and the connection of ideas in the end of this chapter perfectly accords with our interpretation, the only one possible. St. Paul's object is to encourage his friend to persevere in the duties of his ministry, in the midst of persecutions, and he gives him three motives for so doing: 1st. The gratitude and affection which he ought to feel towards his master, then old, forsaken, and near his martyrdom: "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them," iii. 14: St. Paul, like St. John in his Gospel, does not name himself, through humility. 2d. The recollections of his early years, recalled to his mind by the apostle at the beginning of this Epistle, i. 5, and of the pious lessons of his mother and grandmother: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus," iii. 15; and 3d. The light and aid which the Old Testament affords him, that he may fulfil the duties of his ministry successfully, and establish himself in righteousness and fidelity; and these instructions received in his youth should be the more dear to him, says the apostle, since "All Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God (the minister of the word) may be perfect, throughly finished unto all good works." iii. 16, 17. (See Book IV. Chap. XLII. note 10; and Book VI. Chap. LXXV. note 91.)

(52.) There is no Christian who at the moment of his temptation may not reply in the words of Christ when resisting his; three times he appealed to revelation, and said to Satan: "It is written." Matt. iv. 4. 7. 10.

(53.) This is the very idea of the Psalmist: "I have seen an end of all perfection (I have seen limits to every thing that I have known): but thy commandment (this word here signifies the whole of religion, with all its meditations and hopes) is exceeding broad" (is infinite in its extent). Ps. cxix. 96.

(54.) Jesus said in a supreme and absolute sense: "I am the truth," John, xiv. 6; and when he said in his prayer: "Sanctify them through thy truth: thy word is truth," xvii. 17, he spoke not of words, but of facts; not of the word, in the

sense of language, but of the word in the sense of revelation; he spoke of the very basis of religion.

(55.) The Holy Scripture is the only irrefutable book; but solely on condition that sacred criticism cures itself of what St. Paul justly calls "doting about questions and strifes of words." 1 Tim. vi. 4. In his second Epistle to Timothy, he returns to this subject, ". . . charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers," 2 Tim. ii. 14; it is disputes on the literal sense of the written law which are spoken of in these texts; when giving the same instructions to Titus, the apostle calls "strivings about the law," that is, disputes relating to the interpretation of the Mosaic law, what he calls "strifes about words" in his Epistles to Timothy. Titus, iii. 9.

BOOK VI.

THE FUTURE OF CHRISTIANITY IN TIME AND BEYOND TIME.

Agnituri tam nosmetipsos quam et nostros . . . substantia, non conscientia, reformabimur. — TERTULLIAN, *De Monogamia*, cap. x.

Nous avons entrevu la nature de nos relations et le degré de notre homogénéité avec Dieu ; pour les sentir l'un et l'autre distinctement, il faut la mort. Combien de développements, combien de morts il faut à l'âme pour qu'elle parvienne à la plus grande perfection dont son essence est susceptible ! C'est un secret voilé pour nous aussi longtemps, que la succession de temps et de parties sera pour nous le seul moyen d'avoir des idées distinctes, comme les chants sublimes du divin Homère sont des secrets voilés pour l'enfant, qui ne forme encore des syllabes par la successions des sons et des caractères. — HEMSTERHUIS, *Aristée ou de la Divinité.*

CHAP. LXI.

PERPETUITY OF CHRISTIANITY. FIRST GUARANTEE. — ITS INDEPENDENCE.

IT remains now to treat of the earthly and heavenly future of Christianity. The first aspect of this question obliges us to inquire, whether Christianity can be definitive for this world, and on what conditions ; as its future in an immortal existence obviously depends upon its future in the present. If Christianity be not intended to lead mankind to the end of the present phase of progress, it is certain we shall not find it again in the future world.

To ask whether Christianity be definitive, is, at first view, and apparently, to put two questions, to raise two

doubts; it is to ask, if mankind can actually fall back anew into iniquity and error, beyond the point from whence redemption has brought them; and if, in the event of this fatality, God would grant a second redemption.

These two questions, however, have nothing reasonable in them, and both must remain without an answer.

As regards human activity and the use of the present redemption, man's will is left unrestrained, but no foresight can answer for mankind.

As regards the Divine goodness, it is infinite, and no limits can be imposed upon its exercise; no favours bestowed can exhaust it; who could dare to say, in theory, that two redemptions would be beyond God's grace?

The question is merely evaded by maintaining, that the present redemption is sufficient: yes, without doubt, it is sufficient; but, as it never constrains a single individual, it does not constrain mankind, and the choice which shall be made by a free being is, for us, necessarily a matter of uncertainty.

On the other hand, it is idle to pretend to remove those doubts by merely quoting texts from the Gospel on the perpetuity of Christianity. It is indisputable that Christ is presented in the Gospel as the only Saviour (1), and his work as a unique work (2); it is indisputable that Christianity is given in revelation as the definitive religion of mankind, and the question is therefore decided for the believer who believes in the Divine character of revelation. We must admit, however, that the Gospel is then constituted judge in its own cause, and the proof is deficient in validity. (3)

Happily there are two unquestionable guarantees of the perpetuity of Christianity, which do not depend upon any supposition, and do not rest on any foresight.

First, Christianity is, by its very nature, independent of every thing which is terrestrial and human.

Christianity, in its essence, is independent of localities; there are no sacred places; it is not confined to any point on the globe; it belongs neither to Sinai nor Calvary. Should Jerusalem and Rome, Wittenberg and Geneva, disappear from the face of the earth and the places thereof remain unknown, Christianity would lose nothing.

The sign of a temporary religion, and of every false religion, is the being necessarily bound to fixed places and to chosen sanctuaries. (4)

Christianity is independent of climates; all zones of the globe are equally suitable to truth; all parts of nature are equal, because under every aspect there is nothing to be seen but monuments of the greatness of God, and the theatre of actual progress. The voice of the Creator is every where heard. Christianity peoples the solitude of the deserts, the ocean, and the heavens; it renders the most savage countries mild, and beautifies the rudest regions; it adds a charm to the most delightful scenes, to the teeming riches of the earth; and every where the same, by its powerful and faithful identity, it rules the infinite variety of nature; it is every where at home, its country is the world. (5)

The impress of a definite locality is one of the characteristics of all false religions: Egypt is necessary for the symbolism of the valley of the Nile; India and its rivers for the religion of Brahma; Greece, for the mythology of Homer; the North for that of Odin, and the glowing warmth of the south for Mahometanism. In all such works of man, geography subjugates and fixes limits to religion; faith becomes a calculation of latitude and longitude.

Christianity is independent of social order, whatever be the nature of its legislation: it modifies and adopts it; it ameliorates forms of government by subjecting them to its influence; it has passed through them all; it has had a vast course of experience, from the despotism of a single tyrant to that of the multitude, from the most regular and well defined order to the most tumultuous and changeable anarchy. It has been already shown, that Christianity, from its very commencement, had taken its precautions on this point, by being careful not to mix itself up with the politics of the hour; by having, so to speak, no political opinions, except in theory, certain that its theory would in time make its way. (See Book V. Chap. LV.)

Religions of human origin have always identified themselves with the political condition of the nations which they converted, or have adopted as the object of their mission, the attainment of political ascendency. The castes of the East are institutions much more religious than political. The oracle of Delphi was the echo of the Amphictyonic council. The *Pontifex Maximus* among the Romans played a character so much more political than religious, that the title was retained by the Christian emperors for the sake of its name and civil influence. What would Islamism be without the Caliphate; and in Christianity, what is the papacy without power and without political office? Papal supremacy received its death-blow, whose effects, though slow, are inevitable, in consequence of the spirit of papal supremacy, the developments which it took, and the pretensions which it maintained from the moment in which it attempted to secure a preponderance of the spiritual over the temporal power. It is condemned by the very principle of its institution — to govern all or to govern nothing; to

trample upon the necks of kings, and to seal every charter with the fisherman's ring; or to dwindle away in its decline till it comes to nothing, till at length ecclesiastical Rome ends, in its turn, by the reign of an Augustulus.

It is essential to remember, that human religions have always been faithful to their principles, either by allying themselves to temporal power, or by usurping it; whilst Christianity has been faithless to its principles, whenever it has entered upon this fatal path, which at once falsified its character and fettered its power.

It is still more essential to remark, that one of the purest glories of Christianity, and one of the clearest proofs of its Divine origin, is its independence of social and political order, of forms of government and legislation, though by no means insensible to them. Far from this, it cannot be so. It is a superiority, and never an indifference; it is such a superiority, that the most thorough revolutions of political societies are only, in the eye of religion, the discipline of virtue and means of progress. It avails itself of them to increase and improve its influence and action.

We see that Christianity, far from denying patriotism, exalts it; but it purifies and directs its aims. Patriotism is one of the living powers of human nature, and Christians have need and use for them all. In fact, patriotism is merely one of the manifestations of the affections; and the use of Christianity is to regulate all the tendencies of our nature, and to harmonise the directions of each.

Hence arises the vast difference between Pagan and Christian patriotism; the one was founded upon egotism, and had but one principle of action, — that there was not room enough in the world for Rome and Carthage; the

other is founded upon the law of charity and brotherhood, of which it is one of the applications, and which proceeds from and upon the principle, that the advantage of one people cannot be turned to the injury and detriment of another.

Finally, Christianity is independent of degrees of civilisation; and this fact is a still further evident proof of its Divine origin.

Civilisation is the product of the intellectual power; and we have seen, that Christianity is not wholly, is indeed far from being, a system of instruction.

As it addresses itself to all the tendencies, it may reign and regulate even when the intellectual power is in a low state of cultivation; when manners and ideas are still in a stage of barbarism, when civilisation has scarcely begun to dawn on the summits of social life; for summits there always are.

Christianity addresses itself to the tendencies most easily awakened, and whose education is the promptest: to the powers of enjoyment, and it thereby wins souls by happiness and peace; to the affections, and it captivates them by love; to conscience, and it causes it to respond to the instinctive voice of the moral sense; to religiousness, and it gives it, from the first, means of fuller satisfaction.

The flexibility with which Christianity, without abandoning any principle, without entering into any compact with ignorance and barbarism, can make its power felt and make progress in such a melancholy state of human society, and establish itself in the midst of it to ameliorate its condition, arises from the marked and complete distinctness among our tendencies.

Is this to allege, that Christianity dreads light, condemns the amenities of life and its intellectual enjoy-

ments, and refuses to favour them? By no means. Revelation, as we have said, could only be given to intellectual beings; and, assuredly, Christianity has shown from its commencement how little apprehension it has of contact with civilisation. It was at the doors of the great centres of the civilisation of antiquity — in Antioch, Athens, Corinth, Ephesus, Rome, and Alexandria, — that it first knocked to obtain admission into their habitations.

As regards renunciations, the only renunciation which the Gospel consecrates, is that which God imposes when the dispensations of his Providence deprive us of the blessings we possess; there is no trace in the Gospel of that fanatical renunciation which consists in inflicting miseries upon oneself.

Deprivation is refusal. No one has a right to refuse the gifts of God. When God bestows wealth, he wishes us to be rich in the spirit of the Gospel; we have no right to prefer another destiny and another tack, to reduce ourselves to poverty, and to try to be poor in the spirit of the Gospel. This would be to attempt to make our own position in the world, and to fix our own sphere, which it is not for us to do, but for God. (6)

Thus, Christianity has carefully guarded itself from drawing any limit between the necessary and the superfluous; from saying to civilisation what the voice of God said to the waves of the sea: "Thus far shalt thou go!" Christianity leaves civilisation to its own free course and development, sure that the principles of purity and love will suffice to moderate and guide it, so that excesses of all kinds and differences repugnant to its spirit and objects will be checked and prevented.

Does it follow, that a Clovis and an Alfred will be

Christians like a Coligny and a Washington ; an humble artisan, though a faithful member of one of our churches, like a Newton or a Leibnitz ; an inhabitant of the half-civilised islands of the South Seas, like an inhabitant of the great cities of Europe ? Undoubtedly not ; but the direction of the tendencies among them all will be Christian.

Far from entering into compacts with barbarism, Christianity, when it comes into contact with savages, ought to begin by making them men in order to be able to make them truly Christians.

And what completes the proof of the fact ,that Christianity is independent of the degree of social culture, although it favours civilisation and prefers its highest degrees, is, that it could never convert barbarism by making any concession of principles ; for such concessions, instead of leading to its triumph, would speedily ensure its destruction.

Independent of every thing which is earthly and temporal, independent of nature, which is merely the field of labour in which its progress is accomplished, and independent of mankind, which is its disciple, Christianity is definitive, because there is nothing in this world which can destroy it. However high the waves which the storms of this world may raise, the Gospel cannot be overwhelmed. However dreadful the ruin and desolation they may produce, the Gospel will survive them all. (7)

CHAP. LXII.

SECOND GUARANTEE; ITS ACCORD WITH OUR TENDENCIES.

THE second guarantee of perpetuity which Christianity affords is, in one sense, the strongest — because it is the most subjective. It consists in this, that Christianity exhausts the tendencies. (8)

It exhausts them, because it is itself inexhaustible; an idea already presented in the appreciation of revelation, properly so called.

And it is inexhaustible, because it touches on all sides upon the infinite.

Addressing itself to the intellectual powers, it brings them into contact with truth, infinite, supreme, absolute; it leads and compels reason constantly to strike against the boundary which separates it from the infinite — to remove the barrier still further, but to find it again erected anew before its steps. (9)

Addressing itself to the moral power, Christianity exhausts it, because it is satisfied with nothing less than perfect holiness. (10)

Addressing itself to the power of the affections, Christianity exhausts it by demanding a boundless love of God — a love of our fellow men equal to that which we feel for ourselves, and by assimilating these two commandments. (11)

Addressing itself to our sensitiveness, Christianity exhausts it by exhorting us to aim at a happiness perfect and eternal, not to be satisfied with less, and thus to find a counterbalance for the miseries of life. (12)

Finally, addressing itself to our religiousness, Christianity exhausts it, and measures the depth of that which appears the least capable of being sounded, by

showing that aspiration towards God should eternally become more and more identified with our feelings, that the resemblance of the creature to the Creator should be infinitely progressive. (13)

Why should we hear of a new Christianity, a new religion coming to occupy an empty place? It would find nothing to ripen. So far from the place being empty, it is filled. It is obvious, that a religion which thus exhausts the tendencies by fully occupying them, is the definitive religion of mankind.

Christianity takes possession of the whole man, and has left no portion of him to be occupied by systems of false religion, which would attempt its overthrow. (14)

The last characteristic equally subjective, and one connected with the preceding, will serve to complete the proof of the perpetuity of Christianity. It could not exhaust and satisfy the tendencies, were it not equally suited to both sexes. No false religion has ever even attempted to solve the problem; none has ever tried to assign to man his sphere, and to woman hers: and nevertheless to found an altar, where both might kneel without any difference in worship — and to open up a heaven to which both might aspire with a common hope, and enter upon the same footing. The law of Moses itself had its court for the men, more sacred and nearer to the sanctuary than that of the women, because it recognised a shade of distinction in holiness between the sexes. Christianity, alone, receives them by the same title, into the same church, and leads them towards the same immortality. (15)

CHAP. LXIII.

DIRECT AND INDIRECT UTILITY OF CHRISTIANITY.

This exact and perfect accordance between the Gospel and human tendencies is the source of a double power in Christianity, which it alone, amongst all religions, has proved able to develop.

Christianity, in fact, is endowed, so to speak, with two sorts of usefulness, distinct although harmonious, cherished and supported by one another.

It is directly useful to believers.

It is indirectly useful to those who either reject or are ignorant of it. (16)

In other words, it is the direct means of redemption, or of return towards God, to its adherents, — and the indirect means which prepares, commences, and facilitates the redemption, the return towards God, of those who live in ignorance of Christianity, who have repelled, or who despise it.

Its direct usefulness, as we have seen, embraces the whole man, in all his being, his lot, his character, and his temperament; in his death and his immortality; in a word, in the whole of his progress, in all the resemblance of the creature to the Creator.

This direct and personal value appears to be sometimes compromised; there are Christians by profession whom redemption does not appear to have redeemed, Christians in possession of the means of progress, and who retrograde instead of advancing. (17)

This shows that the direct advantage of Christianity is always in proportion to the use which the believer makes of its privileges — to the individual and private

working out of the Gospel and its objects by each individual Christian. (18)

The indirect use of Christianity consists entirely in the impulse which it has given and gives to the moral power, and to the power of the affections.

To the moral power (19) : for if there is more virtue, purity, justice, and peace, among mankind, since the introduction of Christianity, who can doubt that step by step the whole of the human race will be profited and regenerated by its influence?

To the power of the affections (20). Christianity prompts this power to embrace the whole family of man, by constraining Christians to acknowledge all men as brethren — and to act as if they were so; who can doubt, that the most important consequences have resulted and daily result from the application of this principle — advantages both proximate and remote ?

Remote and proximate; for the indirect influence of Christianity makes itself felt within the circle of its professors by those who are only Christians in name; and without Christendom, by those who are ignorant of it, and have no idea of the source from whence the blessing flows.

By an immediate and evident impulse upon Christians, and by a tacit and latent influence, more or less remote or proximate, upon Gentiles of every class, Christianity gently and imperceptibly permeates the arteries and veins of the whole social system; it softens manners, dissipates prejudices, calms hatred, expands benevolence, and enlarges sympathies; it keeps always standing at the door, and knocking sometimes with a gentle touch, and sometimes with a thundering noise, and at length causes its voice to be heard and finds admission.

In the midst of a generation in which the Christian

feeling is weak, it inspires a tardy regret at being in such a condition, and secures the advantage to which this regret for the past gives birth in spite of the conduct of the present; the result is, that the generation which follows is more Christian than that by which it was preceded.

It is, however, above all, in the spirit of public institutions and laws, that the indirect power of Christianity is visible.

Most modern codes and charters have been drawn up by minds very little impressed with Christianity, and fixed much more earnestly upon the order and progress of the present than upon any thing relating to the future; they have been guided by what was most urgently required, and still Christian progress came in for a part in these remodellings of European society; these unbelieving legislators have, in fact, laid down laws in which it is impossible to mistake the impress of Christianity which lies at their foundation. (21)

It may be fairly said, without fear of going too far, when we remember that the Gospel is eighteen centuries old, and consider how young in Europe and its colonies true moral and social progress is, retarded by so many passions, faults, and errors, — it may be fairly said, that all this progress is a reminiscence of the Gospel.

This double influence of Christianity is, further, a splendid and singular proof of its divinity; truth alone possesses so much credit and authority; and the Christian religion alone, among all religions, manifests a power of amelioration which extends to its opponents, and even to unchristian races of men, wholly without their knowledge. (22) Christianity resembles the sun, which is useful even to the blind.

CHAP. LXIV.

FUTURE UNIVERSALITY OF CHRISTIANITY.

THE indirect power of Christianity is a result with which it only satisfies itself while waiting for better. Its perpetuity implies its future universality. Under the empire of the power of the affections, which, as we have seen, hinders the possessor of truth from monopolising it to his own advantage, it becomes necessary that Christianity in order to endure must conquer, and if it is to endure for ever, it follows that it must reduce every thing into subjection to its dominion. (23)

The power of the affections extended to the whole race, necessarily requires the participation with the race of the sublime secret of redemption, the only means of progress.

The direction which it gives to human activity, therefore, necessarily impels this power to the work of converting the world.

The spirit of proselytism is, therefore, natural to Christianity.

It is only just to say something still more to its honour; Christianity alone, among all religions past and present, has succeeded in an extent and description of proselytism worthy of the name of religious proselytism; other religions have made political and military proselytes — that is, conquests and subjugations, proscriptions and deportations *en masse*. The pure and specific proselytism of missions was unknown till Christianity appeared, and is adopted by it alone. Who has ever heard of a Mahometan missionary society? Conversion by simple persuasion belongs to the province of truth alone — and Christianity feels that it is truth.

The future universality of Christianity is therefore certain; it cannot remain satisfied with any smaller hope; its proselytism can never be extinguished till there shall be no longer a proselyte to make; shall not the very last to be made have a soul to be saved?

Its proselytism embraces conversions of two kinds: that of the Gentiles *without*, who are not Christians even by profession; that of the Gentiles *within*, who are Christians in name and form, by birth, and by reputation, but not in fact.

Of these two species of conquests, which ought to be pursued with equal zeal, it is very difficult to say which is the more difficult, the more urgent, and which will be the slower in its accomplishment. (24)

Christianity, however, has time for the work.

By consecrating monogamy it converts all its people into active races; and activity, so seconded and influenced, always manifests itself in favour of the principle whence it derives its aliment.

There is, therefore, an intimate relation, a reciprocal power of impulse, between monogamy, which the Gospel requires, the nature of the activity which monogamy favours, and the proselytism which the Gospel undertakes.

The moral and religious conquests of Christianity are and will be favoured by two facts, whose influence is not so great as to lead us to see afar off the time at which mankind will be completely Christian, but whose reach is so vast as to bear a just proportion to the greatness of the work — the conversion of the world.

First, that Christianity, even when it wears the garb of the most puritanic forms, can never find an entrance any where without being accompanied by civilisation.

This arises from the fact, already established, that

Christianity embraces the whole man, addresses itself to all his tendencies; whenever it excites and directs one or other of them, it ends by ruling them all; the intellectual power is, therefore, always on its part under the dominion of Christian influence, and civilisation is nothing more than intelligence applied to the wants of social life upon earth.

It follows, that religion and civilisation render each other mutual aid in this conquest of the world, undertaken under the banner of the Gospel, and are never completely separated, although in the long commencement of the association of one nationality more to Christendom, sometimes the proselytism of civilisation, and sometimes that of religion, prevails.

The second fact, which comes in aid of Christianity in its victorious march through generations and ages, is, that by a providential care, Christendom is more powerful of itself than all the rest of mankind, though it forms but a small portion of the world. (25) Numerical inferiority is largely compensated by superiority of knowledge, and the accord of will which subsists among Christians. For however loosely cemented the league among Christian nations may be, it is certain that Christendom is the mistress of the world. Nothing can become great except by its permission; it has placed its foot upon every shore; it rules the whole activity of the whole world, and its banner is the only one which is wafted by the winds of all quarters of the globe. (26)

It is since Christianity has begun to resume its true position, and to stand upon its true basis — freedom of inquiry; it is since Christianity has begun to break with the system of authority, and to disengage itself

from the chimera of infallibility, that its political power has assumed a fuller dominion among men.

The most flourishing times of Islamism, those in which the east of Asia was not even touched by the Gospel, coincide with the periods in which the system of authority and the reign of infallibility flourished in all their gloomy power; in which Catholicism was involved in its thickest darkness; in which Christendom, almost dumb, prostrated itself before the triple tiara in willing subjection. This holds good of the period from Charles Martel and the battle of Poictiers, till that of John of Austria and the battle of Lepanto, when the ascendant of Islamism reached its end, in the very age of the Reformation, and has never since ceased progressively to decline.

The weakness of Islamism dates from the era of the Reformation; and then the east of Asia, for the first time, was opened to the influence of the Gospel.

A singular remark, and strongly confirmatory of these reflections, is, that the Crusades, those religious wars, which were pre-eminently Catholic, that magnificent episode in the epopee of Christianity, did not result in proselyting a single nation; they served the cause of civilisation much more than that of faith.

The course which mankind follow, without as well as within Christendom, is favourable to this immense and infallible proselytism; this course, even without the knowledge of the nations which follow it most rapidly, or are just entering upon it, this course tends to unity. (27) A fusion of races, an assimilation of nations is in progress; all the frontiers are levelled, distances diminish, nationalities disappear, sects and forms of worship are brought into contact, and regard each other on a closer view with less astonishment and animosity.

Men whose views are short, and whose minds are narrow, look with dissatisfaction and regret upon the disappearance of the differences which mark and characterise older forms of society. We, Christians, are spectators of a delightful exhibition. — Yes, let nations disappear, and leave mankind in their stead! They have tried sometimes to form themselves into leagues and alliances; the best alliance is that of the family — the family of Christ.

CHAP. LXV.

GRADUAL EMANCIPATION OF CHRISTIANITY.

In order to advance and conquer, Christianity must perfect itself: not in its essence, immutable as truth; not in its essence, for there are no two means of progress, no two ways of return towards God; not in its essence, for there are not several systems of resemblance to God: there is but one, as there is but one God and one Redeemer. Far from modifying its essence, Christianity can only become perfect by disengaging itself, and by emancipating itself more and more, from all that envelopes, represents, and expresses it.

Every kind of representation — every kind of expression is a veil. A theory is perfected, when the veils by which it is shaded are raised more and more. Christianity is perfected and purified, when that which constitutes its essence pierces the folds that conceal it, and manifests itself with a freedom and clearness more and more sublime. (28)

Christianity has, in fact, only one means of triumph — that of manifesting itself. From generation to generation it says to the Nathaniels: *Come and see!*

In proportion as Christianity shall succeed in disengaging itself from every thing which does not constitute its essence, its direct application, its practical utility,—in proportion as its means shall become distinct from each other, Christianity will advance in the world with a more rapid and a surer step. In its unity it will adapt itself better to the prodigious differences which exist among minds and accelerate its conquest of mankind.

It is therefore of extreme importance to specify those respects in which Christianity must perfect itself; and those impediments which obstruct its progress, from which it must become free.

From this examination there will be found to result this striking conclusion — that, in the case of Christianity, emancipation, and perfecting, means to renew its early vigour, and to be immersed anew in its Divine source.

This gradual progress towards perfection in Christianity is a great proof that redemption fully respects human freedom — never does violence to, and never precipitates the movement of our activity.

Of these progresses towards the full emancipation of Christianity some have been in action for ages, if we may so speak, and their value is recognised by general opinion; others are scarcely rising above the horizon of religion and begin faintly to dawn. Their day will come.

CHAP. LXVI.

1. EMANCIPATION FROM DISCIPLINE.

THE first is emancipation from discipline.

A system of discipline of manners, whether ecclesiastical in its form or not, is the transference into prac-

tical rules of those great principles of morality and piety which the Gospel prescribes for the direction of our activity.

Whence it follows, that any form of discipline, in order fully to attain its object, ought to reach and mention every possible case in which activity, become Christian, may manifest itself.

Whence it follows, that a real and complete system of discipline, which omits no essential application of the Gospel to human life, is impossible. How could we expect that every case should be foreseen?

In religion, discipline is to piety, what, in politics, legislation is to honesty.

And as legislation can never render a man upright, discipline will never render even those who submit to it either religious or moral.

Woe to him, who in civil society has no desire for integrity, except according to law; woe to him, who is only true and honest, in his religious life, in compliance with a system of discipline! (29)

Discipline is to so great an extent an impediment to true progress, that, seeing the absolute impossibility of anticipating all the difficulties and perplexities of life, a Christian believer, thrown into the midst of circumstances unforeseen in *his* discipline, or of duties which run counter to its rules, finds himself at once a prey to all those troubles of conscience, and to those moral doubts, which it is the very object of the Gospel to prevent.

The necessity imposed upon lawgivers to conscience, who have promulgated systems of discipline, of foreseeing as much as possible all the varieties of duty, constrains them to descend to details, and to lose them-

selves in minutiæ, in which the greatness and the liberty of the Gospel are no longer cognisable. (30)

This danger leads to one still greater; by the very fact of trying not to overlook any practicable, or any possible sin, men have been led to imagine and to specify impossible duties as well as impossible sins; all these gratuitous suppositions of obligations to fulfil, and of iniquities to avoid, all these pretended moral chimeras, have served to awaken in and suggest to the mind unheard of abominations, of which the minds of the masses would never otherwise have thought; crimes of various descriptions, too horrible to contemplate, have thus been called into life, and the criminality of those who unhappily commit them, ought in very many cases to be thrown upon those who have called them into being.

The final extension of the spirit of discipline is casuistry.

A director of conscience is a living discipline; and the smallest danger which the system of dictionaries of cases of conscience, or the intervention of an adviser who applies them, brings in its train, is that of reducing piety, and consequently morality, to mere observances (31); that is, to nothing, and sometimes to contributions in money, to donations, to endowments, that is, to less than nothing. (32)

It is obvious that the holy independence of Christian activity cannot advance under the weight of these irksome fetters; a system of discipline is the infancy of the Christian mind, — Christianity in leading strings.

Happily Christianity emancipates itself as it grows. Look at the Christian societies of the present day: those which have retained their ancient discipline, no longer follow it; those which have suffered it to fall

completely into desuetude, or which have seen it wholly swept away by the torrent of political revolutions, find themselves the better for the change. Catholicism itself begins to give evidence in all quarters of a growing distrust in the discipline of the Church.

Regret at this distrust can only be felt for two reasons: from a love of dominion, or from a spirit of indolence.

Men who take pleasure in suppressing the convictions and ruling the consciences of their fellowmen,—inquisitors who aim at constraining others to think after their wills, casuists who are eager to make men live after their fashion, are all earnest partisans of systems of discipline, because they serve as barriers, and separate Christendom into so many entrenched camps, within which they shut themselves up in order to exercise command.

Men, and still more frequently women, whom indolence of mind and heart has lulled asleep, use the discipline of their sect as a comfortable pillow; they follow just as far as it leads, and relinquish all attempts at seeking to go beyond. Their responsibility is covered, and even their consciences are tranquil; they have followed out their system of discipline. (33) These docile pupils of ready-made virtues think themselves Christians! They are only monks.

Moreover, the good which results is only factitious; what is gained in regularity is more than lost in freedom, fervour and love.

Thus, it is a matter of rejoicing and of deep admiration to the true Christian, that the Gospel contains not a single trace, not even the shadow of a system of discipline.

This, undoubtedly, is one of the great proofs of the

Divine origin of the Gospel, because it is one proof more — and a proof of the fact — that Christianity is prepared for all ages, every state of progress, and every condition of mankind.

In the Gospel, the moral law is every where laid down — great, simple, absolute, and positive. (34)

Every where, the application of the law is left to the individual conscience. (35)

There is no where to be found in the Gospel, a system — a body of rules in detail — enjoining even those duties, which apparently could be most easily, and with the least danger, reduced to a systematic form.

There is no article upon prayer; we are not even enjoined to pray morning and evening. (36)

There is no article upon public worship, the number of its offices, and the frequency of its performance. (37)

None upon baptism and its conditions. (38)

None upon the Lord's Supper, the periods of its observance, the age proper for communion, and the manner of preparation. (39)

None upon alms-giving. (40)

None upon oaths — of which there is no formula prescribed. (41)

None upon marriage and conjugal life. (42)

None upon death and mourning. (43)

And, when we remember that the Gospel succeeded the Mosaic law, which constitutes an immense and minute system of discipline, it is impossible not to see the finger of God in this difference (44), — a difference which man in his imprudence, or his pride, has vainly attempted to efface.

It is the aim of the Gospel, to make our responsibility complete and entire; and in order that we may be responsible we must be perfectly free. (45)

CHAP. LXVII.

2. EMANCIPATION FROM A CLERICAL HIERARCHY.

THE second emancipation which Christianity will effect for itself is intimately connected with the preceding; an emancipation from a hierarchy, or, to speak more correctly, from a hierarchical and clerical spirit.

Christianity began without priests. It had something much better than a clergy, it had at its head inspired teachers to lay the foundations of the Church by means of a traditional revelation, or in order to maintain it by a written revelation, and thus to place it in a condition to dispense with inspiration.

The apostles were not the only inspired men of those days; their immediate disciples were so also; the Marks, as well as the Peters; the Timothies, as well as the Pauls.

But, from the origin of Christianity, from the apostolic age, from the morrow of the Divine foundation of the Church, did there exist a clergy, properly so called, an ecclesiastical body established upon the basis of a hierarchy, and recruiting its ranks according to certain conditions? all historical monuments positively attest the very contrary.

Thus, to quote merely a single example — the administration of the Eucharist — considered at a later period in the Church as the duty and privilege of the clergy alone — and this, too, to such an extent, that the pretension on the part of the laity to celebrate this rite was regarded as sacrilege; the administration of the Eucharist in the origin of Christianity was an act of domestic worship; the father of the family *brake bread* and communicated with his family and household. (46)

The priestly office, with its incommunicable privileges, its sacred character, its pretended indelibility, and its investiture, to whatever period of remoteness it may ascend, is not as old as Christianity. The distinction between priest and layman did not commence with the Church.

It was in the nature of things, that modifications should soon take place; the apostles, and the companions of their labours, become their successors, must have sought for colleagues and successors to carry on the work, who became the first priests, and recruiting themselves, soon formed a clergy from whose ranks the people chose their pastors.

It was not, however, till a very much later period, that the people ceased to select men as their spiritual chiefs who were not enrolled under the clerical banner.

It is vain to attempt to deny this sketch, by maintaining that the first ecclesiastics were the immediate successors of the last inspired men, who by their very inspiration were something more than priests, and able to confer the priestly office. And once again, even during the time when, according to this system, inspiration began to place the management of Christendom in the hands of a hierarchical body, the heads of families administered the communion.

Christianity, therefore, made its beginning without priests. Shall it end in the same manner? (47) No one knows, and, in our opinion, it is of no consequence. When Christendom shall have arrived at that point of progress in which it will be able to do without the aids of a sacred ministry for teaching and worship; when every head of a family shall have become sufficiently qualified both to instruct and edify, the distinction between clerk and layman will become so little im-

portant, and so little marked, as to produce no inconvenience either among congregations or clergy. It is certain, that for a period of time, whose limits cannot be fixed (48), Christendom cannot dispense with the functions of the clerical office.

If, then, it be necessary to retain and employ a priestly order, in what will the emancipation consist which our faith may confidently promise itself, and the first symptoms of which are already beginning to appear? It will consist in the simple conviction, that it is not the priest who constitutes the Church, that the Church exists apart from the clergy; that, consequently, a true Christian life, a true return towards God may be manifested in all Christian churches (49), whatever be the forms, the powers, the investiture, the hierarchical constitution of the clergy which rules them; or, even where they recognise, by name at least, no clergy at all, as is the case among some Christian sects.

The principle, in fact, admits of neither restriction nor exception. The Papal system, with or without councils, Episcopacy, Presbyterianism, Independency, the negative system of the Society of Friends, all the clerical organisations of Christendom are governed by this principle, that the priest does not constitute the Church. (50)

It by no means follows, that the organisation of the clergy is a question of indifference, that there is neither gain nor loss, danger nor safety, in silently performing the office of pastor to one's self, as among the Society of Friends; in placing our confidence in the guidance of a minister, himself the head of a family, and chosen by heads of families, or in an unmarried priest, whose chief resides beyond the limits of our country; in not wishing to receive the communion, except from the hands

of an Anglican bishop, who believes himself to be lineally descended from the apostles, without a single break in the chain of succession; or, finally, in prostrating one's self before a pontiff who uses the language of superb and learned irony, by assuming the title of servant of the servants of God, whilst he knows that his adherents call him Vicar of Jesus Christ, and Vicegerent of God upon earth. No, certainly; these are questions of the highest importance for the future of Christianity, and the rapidity of its progress (51), and have, consequently, a real importance in respect to individual progress.

It is, therefore, the duty of every Church to adopt a ministry whose institution may be as nearly as possible in accordance with the spirit of the Gospel; and it is the duty of every Christian to attach himself to that Christian community, where (other things being equal) the clerical organisation is the most evangelical.

And it is in this way, that papacy will decay and die; it will not be overturned, it will be deserted; it will remain alone, and from thenceforth will exist no longer; for there are two necessary conditions in every despotism, — the despot and his subjects.

Nevertheless, whatever may be the importance of the question, it does not touch the essence of Christianity, and emancipation will consist, not in dissembling the extent and seriousness of the question, but in not making the Christian life, the fruit of redemption, dependent upon its solution.

What enlightened Christian can doubt, that the Christian life is possible under the elder among the Friends, who presides in silence; under a Protestant pastor who receives his commission from a consistory or a synod; under an Anglican bishop who pretends to

receive his from the apostles; and under the Pope, who gives himself out to be the successor of St. Peter? We go still further, and have no hesitation in saying that a sincere Pope may be a real Christian.

This independence of the Christian life, everywhere possible, to whatever confession a man may belong, whatever form of Church government he may recognise, is one of the most beautiful characteristics, and one of the greatest advantages of Christianity. This independence is indispensable to it. In the labyrinth of life, in which we all wander, who knows whither the thread which conducts him will lead? who knows whether he is destined to become old, or where he may die? Can a Christian carry his priesthood always with him, and what would the Christian life be, if redemption were really bound to a certain hierarchical and ecclesiastical constitution? Will his progress towards God be arrested because a guide no longer goes by his side? His only resource is to be a guide to himself, and to recognise the truth, — that the priest does not constitute the Church.

Here, again, appears the divinity of the Gospel in all its fulness.

It is impossible to discover in the Gospel the regular organisation of an ecclesiastical body.

All the titles indiscriminately given to the men who seconded the apostles in the work of converting the souls of men, or who succeeded them and maintained the Christian congregations, are designations, not of rank, but of functions, or rather of labours, and do not present the slightest trace of a hierarchy. (52)

There are examples of Christian communities, formed like synagogues, with *elders* to direct their affairs. (53)

There are cases in which the apostles, on quitting a

city or a province, left successors behind them to follow up their work. (54)

And, again, others, in which, according to Jewish forms, hands were laid upon the men who devoted themselves to the duty of ministering, that is, those men were *blessed* at the opening of their labours, or at their entering on some special mission. (55)

But there is no where to be found in the Gospel the positive constitution of a clergy with its conditions of noviciate and ordination, — its privileges and its rights, — its investiture and insignia, — its separate place in the community, and the exclusive power of administering the sacraments. (56)

It is obvious, that the Gospel desired to leave, and has left, every Christian community free to organise itself, and to govern itself, according to its own convictions; and, *à fortiori*, every Christian free to attach himself to any clergy, who, according to his belief, best represent Christianity. (57)

This emancipation is in process of accomplishment, and more advanced than is usually supposed. It has only begun to make a gradual progress since the Reformation, because Protestantism revived in the Christian world the principle that no man has a right to stand between man and his God, between the believer and Christ.

Some, perhaps, may say, why not go further in virtue of these broad principles? What difficulty have you in maintaining, that the Christian may effect his salvation and work out his redemption, without any recognition of the clergy at all?

Pure Christianity positively interdicts him, because the tendency of the affections forbid him so to do. The Gospel would receive a deep and grievous wound from

such a course, it desires that the religion of each may profit all; isolation profits no one, neither the isolated nor those from whom he withdraws, and to attach one's self to a Church, is, in the present state of Christianity, and for long to come will be, to attach one's self to a clergy. (58)

CHAP. LXVIII.

3. EMANCIPATION FROM AUTHORITY.

THE third species of emancipation, on the way of which Christianity has entered, is easier than the preceding one, because it is more theoretical, and, also, more advanced. This emancipation is freedom from systems of authority.

Authority, in matters of religion, is always at the same time abstract and personalised.

As abstract, it is composed of traditions and formulas.

Tradition is merely the whole of those ancient and accredited writings which treat of religion, and the vague sound, the hereditary echo, of the convictions of the past.

Formulas are enunciations of dogmas, which, under various names, constitute summaries of religious doctrines.

An authority, purely abstract, would however leave too much independence to faith; freedom would assume the upper hand. In order to gain power man must go beyond abstractions, it is necessary to exercise a despotism; and, thus, authority in matters of religion is always exercised, either by an individual or a body.

When religious authority is individual, it assumes the papal, primatial, or episcopal form.

If religious authority is collective, it will be exercised by that inappreciable body, which is called the Church, and which must appoint or recognise delegates, representatives, leaders, formed into assemblies more or less numerous, and more or less permanent.

The function, whether of the individual or the body, whether autocrat or depository, of religious truth upon earth, is always the preservation and interpretation of tradition and formulas; and, in case of need, the publication and promulgation of the latter.

Religious authority, in whatever hands it may be placed, can only be exercised in two ways: by excommunications, or by admissions; it opens and shuts the Church at its will (59); it declares a man to be a member of the Church, or that he has ceased to be so; in a word, it forces a man to go out, sometimes it forces him to enter, or, at least, judges whether he is worthy of entering. It acts in this way, or it does not act at all; it is only a power after this manner and at this price; it holds the keys of the Church or it has nothing in its hands.

In its periods of glory religious authority lays claim to and exercises the double right of *compelling men to come in* (60), *or of casting them out* (61); it is, at the same time, positive and negative, positive, by persecuting, in order to recruit the Church; negative, by expelling rebels from its bosom.

In its periods of decline, religious authority resigns itself, not, perhaps, without regret, to a negative action, and is obliged to content itself with excommunication; it only drives men out; which, in all respects, is much easier than to compel them to come in.

It follows, from the foregoing, that by the very nature of things, religious authority, as the guardian of traditions and formulas of faith, is obliged to require public adhesion to those traditions and formulas which it has consecrated as the expression of truth, in order to know whom to admit and whom to exclude ; and, moreover, the signs and guarantees of this adhesion may vary from time to time.

And as traditions have always something vague in their nature, which would render adhesion deficient in precision and of little worth, religious authority in general, principally demands an assent, more or less explicit, to formulas of faith.

This is so manifestly true, that had adhesion to traditions sufficed to produce a proper docility, religious authority would never have felt the need of drawing up formulas of faith ; it has, in fact, only been compelled to adopt this means, in order to ensure the submission of men's minds.

This manner of exercising religious authority is therefore inevitable ; it is, in truth, a condition of its very existence. What would be thought of a council, whether assembled at Nice or Trent, of a synod, whether met at La Rochelle or Dort, which should promulgate the articles of its faith, the minutes of its sittings, without asking people to adhere to them ? This would merely be to hold a solemn assembly in order to abdicate its functions.

The formula to which adhesion is required, whatever may be its tenor, is never any thing more than an interpretation of revelation, because religious authority can only aim at a single end, a single one at least, which it avows : that of securing the benefits of redemption to

the greatest number, or, at least, to all those whom the Lord elects.

Hence, it appears, that religious authority would simplify the question and its own task, and render its dominion easier and more certain, by adopting revelation itself as a religious formula.

This would be useless, and religious authority would dispossess itself of its claims by acting thus. It would dispossess itself in favour of God; but this would be, nevertheless, an abdication, because to require men to submit to the Bible alone, is merely to require each to submit to his own interpretation of the Bible; it is to refer every believer to his own conscience, and to his own reason, by the light of which he reads the Bible; it would be to render every believer his own master and his own guide in matters of faith. Religious authority would no longer have any existence: from whence follows, as has been stated, the invincible necessity for every religious authority to promulgate a creed as the interpretation of revelation, to maintain and enforce it, to mark every one who accepts it with a sign of grace, and whoever rejects it with the stamp of reprobation.

It is vainly pretended that the competence of religious authority is reduced to the duty of determining the traditions of the Church and the sense of Scripture. To determine traditions is, however, to discuss them and compare them with others; and the sense of a book never can be determined without examination. In a word, to determine is to interpret.

But any religious authority which adopts and promulgates a formulary of truth, and requires others to adopt and subscribe it, by the very fact proscribes the right of examination.

To punish the result and exercise, is, in reality, to proscribe the right.

For, to examine implies to conclude, examination is only undertaken for this purpose; and to tolerate examination only on condition of arriving at a foregone conclusion, and to punish by excommunication whoever does not adopt the sense adopted by the authority, is to proscribe the right of examination by punishing the consequences of its exercise.

To say to conscience, to reason: Examine freely; but should your examination terminate in adopting unconsecrated conclusions, excommunication is ready—is to destroy freedom in its results. Instead of practising this deceit upon liberty, it would be better to say to conscience: Do not examine! and to reason: Abdicate your functions!

Religious authority cannot, by any means, escape the necessity of condemning every species of examination, by attempting to confine the circle of its dominion to the fundamental truths of religion.

To reduce into creeds, and to decree the absolute or saving truth of such and such doctrines, seeing that their importance has been previously declared, is always to forbid examination. To forbid any conclusion, either against the doctrines specified in the formula, or against the relative and comparative importance of these doctrines, comes to the same; it is always to forbid examination. The usurpation is no better avoided by attempting to trace a line of demarcation between the dogma on the one hand, and discipline, worship, and morality, on the other.

When does dogma finish, and do all the rest begin?

And to whom shall it be referred to draw this line of separation?

To authority? Examination is so far proscribed.

To examination? The whole question is open, and authority is no more.

From the whole of the foregoing, this important conclusion follows, that there is no resting-place between a system of authority and that of entire freedom. No mean is tenable — no compromise possible. The two modes of decision are irreconcilable. Man, as a moral, intelligent, and religious being, adopts the one or the other; he searches after and chooses truth, or he waits for and receives it; it comes from his own resources, or from that of another; he draws it from revelation on his own responsibility, or it is pointed out to him authoritatively; it is determined for each one by himself or by another.

All that has been said is neither Protestant nor Catholic, but applies to religious authority in all Churches and in all sects of Christianity; it applies to authority, whether it be Ultra-montane or Gallican, Lutheran or Calvinist; it applies to the authority of bulls and briefs, and to that of confessions of faith and articles of agreement; it applies to the authority of an œcumenical council, in which Papal legates have their seats, as well as to that of a Protestant synod. . . . one great proof more, of the impossibility of effecting the smallest reconciliation between entire freedom of opinion and the system of formularies of faith. Despotism over thought is everywhere the same, and it does not possess two kinds of chains to rivet upon its slaves. Freedom of thought is everywhere the same, and demands always the unrestricted exercise of one and the same right.

In reality, what shade of difference is there before God and man — between the Catholic church, proclaiming that it alone is in possession of truth, and de-

claring that "out of the Church there is no salvation," and any Protestant Church whatsoever, ratifying and consecrating in its profession of faith the creed of St. Athanasius, whose words are, "And whosoever doth not believe this truth shall perish everlastingly?"

In both cases the permission to inquire and conclude is granted under the threat of eternal condemnation (62), if the results of the examination and inquiry are not wholly in accordance with this pretended holy Catholic faith.

It is in another respect that religious authority differs among Catholics and Protestants: among Catholics it lays claim to infallibility; Protestants do not put forward this pretension.

Whence, it follows, that religious authority among Catholics, based upon the principle of infallibility, is perfectly legitimate, if that principle be admitted.

And among Protestants, starting from the profession not of infallibility, but from the duty of examination, in order to end in the proscription of inquiry—it moves in a vicious circle—is illegitimate, and, in consequence, a denial of the principle of freedom.

The mode of destroying authority in the Catholic Church is to prove the unsoundness of its claim to infallibility, which serves as its foundation.

That of putting down authority in the Protestant Church is to recall men's attention to its origin, to the point whence it started, and to investigate its foundations.

Not that the reformers proclaimed in themselves the right of free inquiry, they did better — they denied infallibility; and in virtue of that negation, and by the force of circumstances, they inquired. We, in our turn, exercise precisely the same freedom. From age to age

the process will continue, in virtue of the same right by which the first reformers exercised the privilege, or rather recommenced it; for inquiry is as old as Christianity. (63)

Whence, it follows, that the Reformation is not ended, and never will end. Our father's commenced it, we continue, and our successors will continue it after us; which merely amounts to saying, that there will always remain subject matter for inquiry, and that religion and revelation are inexhaustible.

By this last series of deductions, we see the immense service which the Reformation has rendered to the world, by having restored to Christianity the element of progress, which Catholicism had extirpated.

Catholic Christianity is fixed, stereotyped, stagnant, because there is nothing to perfect in infallibility.

Protestant Christianity is, from its nature, perfectible, and, consequently, the future belongs to it.

It does not enter into the design of this work to discuss the supremacy of St. Peter (64), the infallibility of the Pope, the bondage of the Church (65), or the rights of free inquiry. The whole work is a protest against the one, and in favour of the other. These are, moreover, settled questions; and whatever religious authority still remains in Christendom, whether Catholic or Protestant, does not inspire the shadow of anxiety to the genuine faith of the Gospel. The wrecks of the chain that lie sometimes scattered by the sides of the way, merely serve to indicate the path of freedom. When matters have gone so far that the successor of the bishops of Rome — that is, the incarnation of infallibility — is reduced to the necessity of writing articles in newspapers; and when the Protestant authorities which still survive, exercise their greatest ingenuity

adroitly to explain in what sense (as much mitigated and softened as possible) they require men to sign confessions of faith, we may reasonably hope that free inquiry in matters of religion has decidedly gained its suit in the court of Christendom.

Without, however, being anxious concerning the future, it is wise to prepare for it. It is necessary that pure Christianity, in order to bring into its fold individuals and nations, who either reject or are ignorant of its truths, should place itself more than ever upon the footing of freedom; it is necessary to renounce authority under all its forms and in all its degrees; it is necessary to proclaim as its most precious privileges, the principle which has been attempted to be turned to its deadly injury: that every Christian, with his Bible in his hand, is a Pope — adding only, that he is so for himself alone, and has no dominion over any other.

CHAP. LXIX.

4. EMANCIPATION FROM FORMS.

The fourth species of emancipation towards which Christianity is tending, is emancipation from ceremonial forms. (66)

Here, again, the anticipations of our system of faith by no means go so far as to presume, that Christianity will end in dispensing with rites and ceremonies of every description. No; to whatever degree of spiritualism Christianity may advance, to whatever amount of light and knowledge, it will be still less able to dispense with a form of worship than with a clergy. It is very possible to maintain, that the Father will again resume the functions of a priest, and that paternal authority will

replace priestly prerogatives; but the tendency of the affections must always render worship necessary, because a public religious service is a bond. (67)

In what sense, then, will Christianity emancipate itself from religious ceremonies and forms?

First, by completely undeceiving itself respecting the errors of ceremonialism, by refusing to attach the smallest value in the way of sanctification, purification, or redemption, to forms in themselves — and by a full persuasion, that acts of worship may be regularly performed and ceremonies observed, without any vital Christianity, and, consequently, without making even the slightest progress towards God, or nourishing the true Christian life. (68)

This is merely the husk and not the fruit, and yields no nutriment.

Secondly, it is necessary that Christianity should admit the principle, that as the best form of worship which represents religion, is not a sure means of progress, so, that which represents it the least does not constitute an invincible obstacle to the inward spiritual life.

In other words, worship, the symbol, the form, is never the essence of religion; and where the form is wanting or deficient, it does not follow that faith must be wanting too.

Is it possible to imagine any act of worship, any form of religion, more unworthy of the Divine majesty and the spirituality of the Gospel, than burning a wax light, fixed upon an iron spike, before a picture?

Can the human mind conceive a service more opposed to the spirit of Christianity, than the sacrifice of the mass; not as the Neo-catholics refine and explain it, but such as it is defined by the Council of Trent — to sacri-

fice the Lord by *manducation* — to eat and drink the Lord God himself; or, according to the terms of the Council, in " his flesh, blood, soul, and divinity." . . . . . Nevertheless, we ought to be, and are persuaded, that notwithstanding the incredible absurdity of the one, and the melancholy mixed with the horrible which every analysis of the other inspires, that the feelings of faith, piety, repentance, gratitude, and resignation, which accompany them, may be profoundly Christian.

Some may regard this as hard to believe. In my mind, on the contrary, it is delightful to believe: for, in fact, it is to believe that God looks only at the intention, and asks only what his servants are able to give; it is to believe, still more, that Christianity is Divine, even so as to sanctify and save, in spite of the absurd forms which have been imposed upon it in the middle ages.

Is this to allege, that forms of worship are indifferent, and that we run no risk of doing violence to conscience, of suffering loss in our motives to progress, by adopting or holding to any forms of worship whatever, whether they may be more or less symbolical, more or less spiritual? Is this to allege, that the liquefaction of the blood of St. Januarius, in Naples, or kissing the foot of an ancient statue of Jupiter converted into one of St. Peter in Rome, are religious forms equal to the grand and touching simplicity of the communion in a Protestant church?

By no means. The mode of worship is so far from being indifferent, that there is always great danger of the form absorbing the substance.

And the choice of a form of worship is so little a question of caprice, or the accident of descent, or of artistic taste, that a believer has no right to adopt or

hold to a form which is a bad representative of this faith.

If his faith is enlightened, his worship must be proportionally so, and offer some adequate representation of his elevation of mind. (69)

If the form of worship continues meagre and deficient when his faith advances, if his worship be according to the fashion of the middle ages, whilst his faith is that of modern enlightenment and progress, his worship is an illegitimate concession, which, to say the least, always presents some taint of hypocrisy.

Unhappily for him who lights the wax candle without any belief of offering an acceptable homage to God or to the Virgin by the act, his taper does not light up an act of worship, but a falsehood!

These principles show, at once, how Christianity is independent of its forms, and how the believer is not independent of the forms of worship he agrees to follow (70); this is true to such an extent, that the worship, whatever it may be, is sufficient for the progress required of the believer, so long as he knows no better form.

And these principles are in complete accordance with the Gospel. As it contains no form whatever of ecclesiastical discipline or of clerical constitution, so there is not the slightest trace of any definite ritual of religion.

The Gospel is not a litany, *prescribes no ritual.*

The form is so completely subordinate to the substance, that the Church, as regards modes of worship, is left to itself.

The fundamental principle is laid down by Christ himself: "God is a spirit, and they that worship him must worship him in spirit and in truth;" but there is

not a single word added upon the form and manner of the worship.

We read, it is true, of Christian assemblies, but the Gospel gives no account of the manner in which they were held (71); of sacraments, but nothing is said of the way in which they were administered.

Baptism, the sign of admission into the Christian church, is commended, but not described; none of its formalities are even indicated, the age at which it should be administered is not fixed; and it is, moreover, certain, that the words, which are considered sacramental in baptism, and employed in all churches, were by no means always used in the early ages of Christianity. (72)

The Lord's Supper — that symbolical feast of peace and alliance, the outward sign of a double reconciliation of men one to another, and of man to God, is no where *ritualised* in the Gospel. It becomes a duty of imitation: instead of prescribing the service, Jesus has left us a model for its performance; he communicated first, and the object should be to render the spiritual imitation of the first supper, as faithful as possible. (73)

No specific time, no consecrated day is assigned in the Gospel; no festival, no annual, monthly, or secular commemoration is instituted; whatever of this kind has been established, has been fixed, not by the Gospel and by Divine authority, but by the Church, and at its discretion. (74)

Marriage, which the Gospel has so beneficially restored and sanctified, is not connected in the Gospel with any specific rite, benediction, or prayer; no nuptial solemnity has been prescribed. (75)

Churching of women finds no place in the same sacred volume, in which we read these affecting and

beautiful words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." (76)

Finally, death, which Christianity, if possible, has sanctified still more, is not connected in the Gospel with any prescribed rite or observance either before or after, — that is, either affecting the body or the soul.

It has therefore been the duty of, and a necessity imposed upon every Church, to draw up and prescribe its own rituals of marriage, churching, and burial.

Is it not therefore manifest, that God never purposed to bind redemption to forms, fixed, inviolable, and Divine, which, although suitable to some times and some places, would elsewhere and in later periods become obstacles instead of aids? Is it not manifest that the "kingdom of God cometh not with observation," in order that it may be established "within us," and pass freely from heart to heart through all ranks and degrees of mankind?

Is it not manifest, also, that to the fact of its independence of forms, Christianity owes the immense advantage of admitting a form of worship, which may be poor and humble? (77) Ceremonies absolutely demand wealth; such worship is necessarily gorgeous, under the penalty of losing its effect (*dominion*); thus the religion of Israel, which was to come to an end, which was ceremonial, could not exist without the temple, with its treasures, its vessels of brass and silver and gold; and when the sacred vessels employed in the service were carried away to Babylon, the whole was removed. Pure Christianity borrows nothing from the riches that perish — and it has been rightly said, that the cross of wood has conquered the world; it remains however to be explained, why it has been changed for a cross of

gold ; or why, when the sterling metal was wanting, it has been gilded.

CHAP. LXX.

5. EMANCIPATION FROM THE LETTER OF REVELATION.

THE fifth emancipation which is being prepared for Christianity, is that from the letter of revelation.

This liberty, which it already claims, and which it will find increasing means of vindicating, is merely the necessary consequence of the exegetical principle, that the Bible is not revelation, but that revelation is in the Bible — and of the principle of experience, that human language (as has been shown) is inadequate to the just expression of human feelings and of human thought, and especially of our religious aspirations ; whence it follows, that all languages abound in metaphors and hyperboles, and that the language of religion is necessarily full of them. (78) (See Book IV. Chap. XLVII.)

It would be easy to prove by a simple comparison of texts in the Gospel, that if absolutely and literally taken, the Gospel would be destructive of Christianity. (79)

Our Lord himself hath said, "It is the spirit that quickeneth, the flesh (the material and literal sense) profiteth nothing ; the words which I speak unto you they are spirit and they are life" (80) ; the letter kills, and if care were not taken, it would kill even Christianity itself.

The worship of every *iota* in the sacred text is an idolatry in Christianity, and every species of idolatry is fatal to true religion.

This idolatry is a thing of modern invention. In the

ages of Origen, Eusebius, and Jerome, the books of Holy Scripture were often divided into two classes, viz. the *proto-canonical* — those whose authenticity was undisputed; and *deutero-canonical* — those whose authenticity appeared in some respects doubtful, and which were of secondary importance. The piety of believers was neither scandalised nor disturbed, by seeing the sacred books so classed, and no astonishment was felt when, as the result of new inquiries, and new research, a book was removed from one category and placed in the other. Discussion, therefore, in this field, ought no more to alarm our faith, than it did that of the early Christians. Let us leave science to study and piety to read, both may pursue their course without anxiety; every thing proclaims that, insensibly and progressively, Christianity will emancipate itself without scandal and without schism from the idolatry of the latter; and that, in the Book of Life the world will look for that only which giveth life.

This progress, in order to be peaceable, will, as by common consent, be quiet, without the laceration, without the spoiling of the Bible; — the small number of pages or passages whose want of authenticity learned and critical science shall have established, will be suffered to fall slowly into desuetude, and faith dwell with more intensity and edification upon those thus more firmly established.

Let fearful Christians who are astonished at the rashness or boldness of these anticipations, ask themselves whether they read all the books of the Bible with equal frequency; whether the Song of Solomon be a book on which they meditate much; whether they believe that Christianity is deeply concerned in proving Ecclesiastes to be written by Solomon — the Epistle to the Hebrews

by St. Paul — the Second Epistle of Peter by the apostle of that name; whether the Apocalypse, in our days, furnishes any material aids to Christian progress; and when they shall have replied to these questions, and, if they please, to all the problems in sacred criticism which erudition has raised, then let them read again the sermon on the mount, as recorded by the Evangelist Matthew — the discourse of Christ after the supper — the eulogy upon charity pronounced by St. Paul, — or thousands of other passages worthy of being placed on a parallel with those which are indisputably Divine, and if they do not feel themselves fully reassured, they are unquestionably reduced to great straits, and much to be commiserated in their Christianity.

CHAP. LXXI.

6. EMANCIPATION FROM DOGMAS.

The sixth species of emancipation in preparation for Christianity, is that for which it must wait the longest, and whose first indications are only from afar, giving evidence of their coming — that is, emancipation from dogmas.

This emancipation, so ungrateful and unacceptable to minds exclusively dogmatic, is so necessary to the triumph of the Christian religion that, without avowing or designing to favour it, the most determined and least enlightened dogmatists are sometimes forced to furnish examples in themselves. This proves, as will be subsequently seen, that this liberty, as well as other kinds of freedom, is conformable to the very essence of Christianity.

This liberty consists in admitting and professing that

Christian doctrines, in whatever manner they may be received by the understanding, suffice, individually, for progress, salvation, return towards God, and continual and eternal progression in resemblance to the universal Father.

We say Christian doctrines, and not a dogma which rejects Christianity and places itself without the Gospel.

Within the Gospel, every system of doctrine is sufficient for the progress and salvation of him by whom it is honestly adopted, and professed with sincerity. True Christian liberty consists in a common Gospel for all, and the faith of each believer drawn from its pages (81); our conviction and firm hope are, that every believer is thus furnished with the means of his salvation. (82)

This principle is, in fact, nothing more than a corollary from that which has been already established — viz. that Christianity is not a system of instruction, but an awakening — an appeal — the means and secret of spiritual life.

This principle is in complete accordance with the very essence of Christianity, which addresses itself not to any single tendency of our nature, but to all; whence it follows, that if the intellectual tendency, called upon to form a judgment upon Christianity, does not comprehend it aright, it is still possible that the other tendencies may be properly affected and influenced, and that the Gospel may still safely rule over the conscience, the sensitiveness, the affections, and over our love of God.

This principle is in accordance with the nature of man, whose tendencies are completely distinct; whence it follows, that Christianity may have less success with one, and more and better with another.

A man, in reality, may be a very ill-informed Christian in a theological and doctrinal sense, and yet, at the

same time, a very advanced practical Christian — in the science of happiness, in the devotedness of the affections, and in the aspirations of the heart.

Unhappily, the reverse is also necessarily true; a man may believe much, and neither understand nor practise what he believes; neither love nor adore in proportion to his belief; and, above all, have no peace or joy in its exercise.

Doctrines in Christianity are not an end but a means; they contribute much towards a return to God, but they do not constitute that return itself; they prepare and lead to the resemblance between the creature and the Creator, but they do not make it; they do not constitute this return because they merely affect one of the powers of the mind; and they therefore only form a fifth part of the influence.

It is because (it is important to dwell on this serious point) doctrine alone is nothing, that doctrine applied is every thing (83); seeing that doctrines applied are nothing more, in reality, than the simultaneous and complete influence of Christianity over the whole of our powers, which being brought into play, each in its turn, possess themselves of the doctrine, each for its own use and in its own way, and ameliorate them when they are presented imperfect.

Some may say, of what use, then, are doctrines? Would it not be better and wiser to declare, once for all, that they are indifferent; to remove them from Christianity, and to deal by religion as chemists do with those useless precipitates which are left neglected at the bottom of their crucibles, when they have collected the essence which was the object of their analysis.

It is no more possible to remove docrines from revelation, and to make a Christianity without doctrines, than to cut off the intellectual power from the number

of our tendencies, and to tell man to become man without reason. A Christianity without doctrines would be a Christianity unintellectual and unintelligible, and consequently unsuited to intelligent beings. Christianity must furnish an object for that subjective and interior power which constitutes us reasonable beings.

Resemblance between the Creator and the creature comprehends, in proportion to the powers given, knowledge of truth. Were doctrines omitted in Christianity, the means of re-establishing this resemblance would in this respect, therefore, be mutilated and incomplete; our salvation would be not merely so much diminished, but rendered impossible.

The nature of man, endowed with a power which has knowledge or truth for its objects, — and the nature of God, who possesses truth or infinite knowledge, unite in teaching us, therefore, that doctrine — that is, the revelation of truth, could not be absent from Christianity: to resemble the God of truth, without knowing truth, is a contradiction. (84)

Thus, in the Gospel, which is always consistent with our nature, doctrine is every where; far from forming a distinct division of the sacred volume, it is mixed up with all the rest; and, in studying theGospel, to pretend to leave out the doctrines, is to rend and destroy the whole work. The Gospel does not contain a single book which is not impregnated with doctrines.

Doctrines, so far from being indifferent, are of extreme importance; and the Christian who is desirous of repudiating doctrines, or resigning himself to erroneous dogmas, resembles an eagle, which, in order to fly better, should fold up one of its wings.

It is obvious, that Christianity cannot reach its culminating point of action on our souls except by giving

satisfaction to all our tendencies, and by directing them all. But the satisfaction of reason is truth; and reason satisfied, must, by a well directed energy which it then enjoys, aid in the satisfaction of the other powers — that is, the complete fruit of redemption — the return of the whole man towards God. This is the *truth which sanctifies.*

It is an immense error to desire to be a Christian in every thing, reason excepted. It is manifest that our Christianity would necessarily be of a higher and holier character, if our reason, our conscience, our sensitiveness, our affections, and our religious aspirations were at the same time equally Christian.

The error, however, is not less immense and dangerous, of believing, that when reason is not perfectly Christian, that when revelation is badly interpreted, and the truth badly apprehended, there is nothing of the Christian in us, and that the false direction of this power necessarily involves all the others in a way which leads us farther from God and leaves no trace of resemblance to him in our souls.

The reverse of this is the fact; of all our powers, reason is that which may, with the least danger to our souls, with the least drawback to progress, and the smallest obstacle to return to God, err in its conclusions. And why? Because, as has been already said, Christianity is not a system of instruction; because the essence, in Christianity, is not the dogma — that is, knowledge, faith, theory; but the application of the doctrine — practice, holiness, love, life.

This error has arisen in a great measure from the introduction of authority into the sphere of Christianity; dogmas constituted the fittest element for authority; truth has in its very nature something absolute and despotic, which facilitates despotism.

The clergy, who love rule, have assumed the position of a governing body, have given a preponderance to the intellectual power of Christianity; at first, they taught the truth, and have ended by decreeing and reducing it to formulas of faith — those heavy chains, which have kept the people under the yoke of ecclesiastical dominion.

The clergy maintain the supremacy of dogmas in order to maintain their own: the clergy, in spite even of facts, which, thanks to God, continue to accumulate, refuse to avow the possibility of being Christian in all things, except in Christian knowledge. Christian communities begin to perceive this fact; and they do better, for they begin to act in consequence of the perception.

There lived in our country (France) a man who believed in the real presence, in the sacrifice of the mass, in the reign and worship of the Virgin, in works of supererogation, in treasures of indulgences, and in the power of absolution; he believed in the infallibility of the Pope so thoroughly, that perhaps the only trace of affectation observable in his life, were the demonstrations of submission, publicly made, to a papal decision. Assuredly, according to the Protestant faith, this man was a very imperfect Christian, as respects his faith. He gave, however, examples of all the Christian virtues; he lived an eminently Christian life, opened his palace to all the wounded, friends or enemies, condemned all violence and persecution on the pretext of religion; he lived like an admirable Christian, in one of those periods when it was most difficult so to do — his name was *Fenelon*. Does any one imagine that there are many Protestants at the present day who refuse to admit that Fenelon was eminently Christian in every thing except his faith?

In our own days there has lived a man in our country who believed the papacy to be a scandalous usurpation of human dominion over the kingdom of God; who believed that the bread and wine used in the Lord's Supper are merely the common product of corn and the vine; that the sacrifice of the mass is the most prodigious of errors; that every priest who absolves, usurps the prerogative of God; that the assumption of the Virgin is a fable, and her worship a superstition — this man, by the uninterrupted devotedness of half a century, succeeded in rescuing from misery, ignorance, immorality, and irreligion, a whole *commune*, lost in a wild and pathless district of the Vosges. In order to succeed, he had recourse to the secret of St. Paul; he became all things to all men; he was at once pastor and school-master, judge and arbitrator, farmer, mason, roadmaker, and became even a printer, in order to diffuse the holy truths of Christianity — his name was *Oberlin*. According to the Catholic faith, it would not have been easy to have met with a Christian more imperfect in respect of faith. Does any one imagine that many Catholics could be found at the present day who would hesitate to proclaim, that in all other respects it would have been difficult to have found a better Christian than Oberlin?

To these illustrious examples, how many more humble ones might we add! Who does not discover on his path of life, who does not remark among his circle of friends and relations, and often in his private family sphere, minds whose faith he condemns and whose Christian virtues he admires? In a word, who has not seen the holiness, the charity, the touching humility of the Gospel extending their sweet influence over the course of life in spite of the superstitions and

errors which have taken possession of the understanding? (85)

Thus, the conscience of Christendom rebels, when powerless thunders are still issued from the pontifical throne in Rome, and moral virtues are declared, in a bull, to be without glory and worthless before God.

The public conscience of the Christian world must protest with equal indignation, when men like Newton, Milton, Clarke, and Locke (to quote only one nation), are declared to have been bad and unbelieving Christians, because they did not believe (to quote only one dogma) in the Trinity.

But the dictators of faith will say, that without undervaluing the importance of convictions, without desiring to extirpate the dogmatic element from Christianity, you, in fact, annul its importance, — you virtually pronounce a divorce between faith and practice. How will you draw the limit between innocent error and injurious unbelief? Where will you fix the boundary of false interpretation, beyond which Christianity ceases and exists no more?

The reply is easy: There is no limit to draw, no boundary to settle. It is God who fixes the limit and erects the boundary; whilst on earth it is the privilege of every Christian, on his responsibility, to fix his own. Undoubtedly there is a point at which Christianity ends; but this point, as far as dogmas are concerned, is not and could not be precisely determined by revelation; human freedom would have been placed in bondage. It does not belong to the human mind to attempt to determine what God has not determined. The proof that the extreme limit is not divinely indicated is, that men still continue to seek for it; it is therefore the duty of every man to examine carefully, whether he is

within or without, and the emancipation from dogmas, which we promise to Christianity, will consist precisely in the exercise of this individual right, already exercised and practised by the people, and which must be assented to by the clergy.

Let every one guard himself from supposing that this liberty ever can be prejudicial to faith — to truth. It will, on the contrary, eminently favour the influence of Christian doctrines over the human mind, for this plain reason — that the greatest number of persons are turned away from the faith by disputes concerning its truth; what disgusts the world with dogmatising is, that even now, to enumerate dogmas is to excite strife; to enforce convictions is to rouse enmities (86); and, nevertheless, there is only one kind of firm, consolatory, and saving faith, which suffices as a guide and support in life and in death: that is the faith which is the result of a man's own inquiries.

This freedom is also the only means which the Lord has conferred upon Christendom, to found and maintain religious peace between its various priesthoods and their Churches. (87) During eighteen centuries this peace has been sought in vain, in an identity, homogeneity, complete harmony of faith and teaching. Experience, therefore, is decisive; experience, which has come down to us through the tumult of so many dreadful religious wars, — through torrents of human blood, and the flames of multitudes who have suffered martyrdom at the stake. Religious peace is not to be founded by a harmony of intellects (*minds*), but a harmony of hearts; and this last is impossible, till we fully recognise the sacred duty of mutual respect for sincere opinions, and for the fundamental principle of the value of sincerity before God and man.

CHAP. LXXII.

PROGRESS OF PURE FAITH INSURED BY PRINTING.

This is the proper place to notice the great providential fact which made the first inroad upon the system of infallibility and authority, and which has ever since its invention powerfully contributed to bring back freedom of inquiry, and with it to restore the condition of progress in the Christian world,—

This fact is the discovery of printing.

It is coincident with a period doubly important in the history of Christianity.

In order to arrest and keep within bounds those barbarous nations, which Roman society, in consequence of its degeneracy, was no longer able to repel, Christianity had been unhappily led to clothe itself in a form by far too symbolical. And as darkness thickened, in proportion as the new elements of barbarism which overran the South increased, symbolism necessarily assumed a still stronger character; truth was more and more overlaid and concealed by ceremonies, rites, and emblems of the grossest description; and observances, penance, and abstinence, were more and more substituted for the real duties of life.

All these combined formed Catholicism, which was the Christianity of the middle ages.

All this is true, including the predominance of the papacy, for this plain reason, that ignorance and barbarism can only be governed by despotism.

In the midst of this darkness, and by the very force of circumstances, written revelation almost wholly disappeared; and it was necessary that some witness of

redemption — some revelation of Christianity should exist; a sort of traditional revelation reappeared, prevailed, and took the place of the sacred books.

The invention of printing, about 1440, took place just at a time when the symbolical Christianity of the middle ages was no longer suited to Christendom, awakened to a new and reflective life; and at a time, in which, for the same reason, traditional revelation ceasing to suffice, it became necessary to obviate the extreme scarcity and great expense of copies of the Scriptures by new means of multiplying written revelation, means more rapid and easy — less costly and more certain.

The justness of these remarks will be admitted by all who are acquainted with the history of the centuries before the Reformation — who are familiar with the state of Christendom, struggling into life through the councils of Pisa and Constance, of Basle, of Prague, and of Bourges — under the tyranny of Rome ready to yield, and in the darkness of symbolism ready to give way; events which were merely the prologue to the Reformation.

It is still further obvious to those who know in how very small a number, and in what condition, printing at its invention found the manuscripts of the sacred Scriptures, and especially those of the Gospel, — who know for what a long period, even after this wonderful invention, a Bible was a rare treasure, about which monasteries and universities disputed to such an extent as to have their copies chained to the pulpits, in order to prevent them from being carried away, — who know what an immense number of priests in Christendom were consecrated to their office, without ever having had a copy of the sacred volume in their hands.

And when the moment arrived at which Christianity

was ready to emerge from the symbolism of the middle ages, and to assume the garb of a new spirituality, — when this immense movement was fermenting in the mind of Gerson, a Catholic, who was almost anti-papal, and of John Huss, already a Protestant Christian; — when the sacred Scriptures alone could become the instrumentality of leading the world on the path of freedom and progress — the art of printing was invented. . . . . Immediately the Bible began to be circulated, and in less than eighty years afterwards, the Reformation broke out. We may safely trust to printing alone for the utter overthrow of the great deception which is called infallibility, and for deliverance from the humiliating bondage which religious authority has imposed.

Printing furnishes every man with the means of inquiry; and the human mind is so constituted, that the means are no sooner obtained, than it avails itself of them, and will not suffer itself to be robbed of such an instrumentality. Certainly, it has availed itself of them: let us not doubt that it knows how to preserve them, and will persevere in their use.

CHAP. LXXIII.

CHRISTIANITY FREED FROM TIME AND SPACE.

In addition to these successive emancipations of the Christian principles, which will constitute so many successive triumphs, a final progress ought to result from the advancement of human reason itself. This development, in fact, will be philosophical as well as religious; it will consist in liberating Christianity completely from the bonds of time and space.

Since time and space are merely the frame work of our thoughts, of our present notions, and Christianity

is one of these notions, it is, like all other human conceptions, placed and enclosed within these limits. It must go beyond them.

In other words, since time and space are only two forms, two conditions of our ideas,—since time and space have no real existence, and form no reality without us, time and space do no more exist for the human mind under the dominion of redemption, than for the human mind left to itself and not penetrated with the Christian element.

The most elevated expression of Christianity ought, therefore, to present it completely free and pure from the involuntary intuitions, which serve as leading strings to the thoughts of man, which falsify its aspect and its greatness.

The notion of space leads the mind to *localise* (88) Christian ideas; it assigns them a habitation.

The notion of time is not less deceitful; it leads the mind to *temporalise* (89) Christian ideas; it assigns them a measure of duration.

But the difference between Christian ideas, turned from their true course by the deceitful appearances of time and space, and these same ideas delivered from those encumbrances which disguise them, is immense, because these appearances force the mind to materialise religion, redemption, immortality, and God himself.

This difference is so great, that the most of these apparent contradictions, and of that *darkness visible*, which embarrass Christianity, and present repugnances to so many enlightened minds, disappear with the notions of time and space, of which they are merely forms and consequences.

Christian spiritualism is, in fact, only full of difficulties in as far as it is incomplete.

CHAP. LXXIV.

HEAVEN AND HELL CONSIDERED AS WITHIN US.

By bending Christianity to the earthly necessities of time and space, we come to represent the lot of the just, or heaven, as a *certain place*, whose very situation attempts have been made to divine. It is regarded as a place where the just are gathered together, and where during a *certain time*, commencing at the death of each, or the general resurrection, they shall enjoy happiness.

And in like manner, under the influence of these earthly ideas, we represent hell as the fate of the wicked; as *another place*, at a distance from heaven, and in all respects very different (whose locality has also been sought after), where the wicked are shut up, and where, during a *certain time*, which may apply equally to one of two periods — the end of life, or the end of the world — they are in torments. (90)

These absurd admissions and forms of thought do not correspond with the truth, because they are impregnated with notions of time and space, taken objectively, although they have no objective value.

Heaven is not a place, nor is hell another place; these are modes of being; heaven is a state of the soul, and hell is its opposite; all which comes to this, that in our future phase of progress, as well as in our present, man shall be what he has made himself.

Can it be necessary here to observe, that the consequence of these lofty thoughts is no more to lessen the torments of hell, than to cast a shade upon the happiness of heaven? — Yes, the heaven of the righteous is within him; immortality is eminently subjective; it is still more so, in some respects, than the present life, and so far from depriving the blessed of any glories in

the future, or taking from the sufferings of the wicked, we need have no doubt, that the most desirable heaven, and the most terrible hell, are those whose powers and influences are concentrated in our own hearts.

It is very true, that the more we pass beyond mere appearances, in order to occupy ourselves with realities, the more we free the Gospel from those difficulties on which faith often makes shipwreck and perishes, the more these definitions of the future deliver the Gospel from those inextricable objections and contradictions, which result from the common ideas of a temporary and local heaven and hell.

CHAP. LXXV.

THE COMING OF CHRIST ACCORDING TO TRUE FAITH.

CHRISTIANITY has gained an advantage of the first importance, when it has freed itself from the conceptions of time and space; the essence of Christianity, then, developes itself without effort, and the distinction between the form and substance is obvious of itself. Thus, the doctrine of the coming of Christ (91), so difficult for our reason, and so embarrassing to our faith, — a doctrine so intimately connected with the question of the end of the world, that is to say, the limit of our present phase of progress, — has a great light thrown upon it both in the eye of reason and faith, without any violence done to the teaching of revelation.

Transport the intuitions of time and space beyond our present phase of progress, accept this dogma in a sense purely local and temporal, you are forced to admit, that at a given time and in a given place Christ will appear in person, and manifest himself to the eyes of men in the clouds of our atmosphere, surrounded with angels, visible like himself to the whole family of man, assembled in his presence. Every thing, then, in

this conception is objective, submitted to our senses, and shut up within the inevitable and common framework of our ideas, — time and space; every thing is expressed by the earthly means of our present phase of progress.

What, however, is the subjective effect produced upon the human mind by this outward scene? In order to speak the language of common life, what idea will be produced by these sensations, should these events really take place?

The subjective effect is, evidence substituted in religion for conviction; or, to speak the language of the senses, which in this case runs counter to the usual expression of the Gospel — it is *sight* substituted for *faith.*

Whence, it follows, that the subjective effect, evidence in religion, may be very well subjectively granted to the soul without the aid of objective phenomena; every thing may take place immediately and thoroughly within the human soul by new resources unknown to our present phase of progress, by new relations which shall exist between the spirit of God and our spirits.

But evidence in religion, when it concerns a race, and especially a race subject to the two laws of difference and reciprocity, when it concerns an entire phase of progress, ought to embrace the case of every individual, and still more to extend to every thing which affects the whole of his brethren and fellow men. As a man, I must embrace the wisdom, justice, faithfulness, and mercy of the Divine ways, not only towards myself, but towards the whole human race with me, and in all my relations thereto. It is to this idea, to this legitimate requirement of reason, faith, and love, that the objective delineation of a last general judgment responds — a judgment which is the simple and august justification of the Creator to mankind. (92)

What, therefore, are those magnificent and overwhelming descriptions of the last day, which the sacred books contain? It has been already often repeated: it is objective language — it is the poetry which the contemporaries of revelation were able to read; it is the only style which was at that time suitable to the mysteries of religion. (93)

The completely subjective appreciation, which we confidently promise to Christianity, will be, for a long time yet to come, accessible only to men of deep research and of enlightened minds. The time, however, will come, in which these lofty thoughts will be seized upon and appropriated by the multitude, for philosophy is destined to become popular as well as religion; and in reply to the incredulous distrust with which such prophecies always have been received, it will be sufficient to observe, that a nation of Christians appeared quite as improbable to the early adversaries of the Gospel, as a nation of Christian philosophers may at present appear to modern scoffers. (94)

CHAP. LXXVI.

CHRISTIANITY IN THE FUTURE LIFE.

The reflections contained in the last chapter, lead us, in conclusion, to treat of the heavenly future of Christianity, or of Christianity in that phase of progress which opens for us on our departure from the present. Our last remarks place us in the limits which separate its future in this world from its eternal future.

The first principle which serves to reveal the Christianity of our celestial life, or of the future phase, is expressed in the definition of redemption itself; if redemption is a means of continual approximation, of

growing resemblance between the creature and the Creator, it follows, that Christianity is not an affair of this world alone, and that there is a Christianity in the life of heaven as well as in that in which we live.

The way which leads towards God is continued from this world to the other, and through both without intermission.

Besides, Christ is Emanuel; hence, it is impossible that our relations with him should be limited to those of this life; they must survive the present, and will undoubtedly become more intimate in the future. (95)

The second principle, which must serve as our torch in this distance, and in these depths, is that of human identity; what man is, he will be; such as he dies, he rises again.

From this consideration it is reasonable to conclude, that, as respects Christianity mankind beyond the tomb will be divided into two classes, whose situations will be very different: those who have known, and those who have been unacquainted with the Gospel.

For all those who have known Christianity in this world, celestial Christianity will be not only a simple continuance of this one, but a most enrapturing ratification, (96) a magnificent improvement of the Gospel. Heavenly reasons for believing will complete and adorn the humble proofs of Christian truths, which have sufficed for this world; conscience, happiness, and love, will gain in proportion to what faith has gained in evidence, and their immortal religious aspirations will become the means and the crown of this uninterrupted progress towards the infinite. An ideal more and more elevated will succeed to the ideal exhausted, and their Christianity will render them gradually more like their Creator; a

progression, the more dazzling and happy, as it is without limits — because the limit is God. (97)

Those who are ignorant of the Gospel cannot remain in this ignorance. Dying without this knowledge, they find Christianity awaiting them, so to speak, on their resurrection, on their very entrance into the next phase of human progress.

What the Gospel calls the second or the last coming of Christ, the doctrine of which we have just been treating, signifies in reality nothing more than this: there are human beings in this world who are ignorant of Christ, — all will know him in another world; and this thought is in perfect harmony with the definition which sees in existence merely phases of progress.

But still more; Christianity, considered from our point of view, furnishes of itself irrefragable proofs of this great hope, of this proselytism of eternity. These proofs consist in the very nature of the obstacles which have caused so many of our fellow men to live and die in ignorance of Christianity.

Whence comes it, in fact, that Christianity, destined for the whole human race, has been, and may still be, unknown to so great a number?

Some have remained in ignorance because their lot in life, their part of our phase of earthly progress, has been cast too far from the theatre of Christianity, to admit of its knowledge reaching them.

This obstacle is presented by space, and beyond this existence it cannot again exist, since space is an intuition only necessary now, but useless hereafter.

Some, again, have remained ignorant of Christianity, because their life on earth, confined to infancy, has been too short; they have not had time in the world to become Christians, or they have passed through their

earthly career before the time fixed for redemption; they have known nothing of the promise, or have only seen the pale dawn of the *sun of righteousness.* (98)

This obstacle has resulted from time, and must cease with time; since time is merely a present condition of our minds, a form of our present ideas. Those to whom leisure has been wanting here, will have enough in a future life; those whose lot in the period of their earthly pilgrimage has been unfavourable, will enjoy the common rights and privileges of eternity.

Finally, many have been debarred from a knowledge of Christianity by the passions, iniquities, misery, and error, which encumber our present phase of progress. All these barriers between man and Christ are removed at death; being things of this world, they do not pass beyond their natural limits, and the night of infidelity can only obscure those perishable heavens which are above us at present. The whole family of man will become Christian under new heavens.

An important distinction here presents itself: can it be that the Christianity of futurity shall be the same in its effects as regards those who, in this world, have been blamelessly ignorant of its truths; and those who, being blinded by the love and pleasures of this world, have said to the sun of the Gospel not to shine upon them, "who have loved darkness rather than light, because their deeds were evil;" who have known the Gospel without practising it?

To all those whose ignorance of Christianity has been innocent, inevitable, involuntary, the Christianity of heaven will afford a full compensation, a consolation and indemnity worthy of the justice and goodness of God; and the progress, impossible to them on earth,

and consequently unrequired, they will make under the more favourable conditions of our heavenly life. (99)

This indemnity, reserved for the future world, is in reality only one of the applications, one of the consequences of the law of reciprocity. How many men, in the bosom of Christendom, have never known true Christianity, or after having known it badly, have been deprived of that knowledge, through the fault of others! How obviously are irreligion, infidelity, and even wickedness, merely miserable legacies accepted by blind heirs, who have no knowledge of the heritage they have received! God alone is judge of those minds which have repelled, but not wittingly, piety and Christian faith, and their immortality will repair that which was a misfortune but not a fault.

Undoubtedly, the great men and great geniuses of antiquity, who served the cause of truth and virtue as far as the light of their conscience and reason rendered such service possible — Socrates, Aristides, and others — were astonished, the instant after death, to give up their souls with joy unspeakable to developments of which they had no anticipation, and to read, in some measure, a heavenly Gospel upon the shell of their ostracism, on the lip of their cup of hemlock. Titus rejoiced to understand, that in eternity not a single day was lost for well-doing ; and Epictetus, at having discovered that true liberty of a wise man, which shall be guaranteed for ever in heaven.

Undoubtedly, the unhappy savage, who has never displayed any other virtue than barbarian firmness in enduring the prolonged torments of the fatal stake, will exchange his cruel heroism for a state of perfection, of which he never could have entertained the slightest

idea; here below he was hardly a man — the feelings of his humanity have been reserved for a better state.

The Gentiles of Christendom form no exception; they will know with joy, what they were ignorant of in this life — and most frequently without even deploring their ignorance. Witnesses of Christianity without being Christians; God, who alone "knows them that are his," knows whether they had seen it sufficiently near to be bound to enter under its banner, and whether their want of faith was a fault or a misfortune.

And the young child whom Providence calls away from the love of its family, and snatches from maternal education, is only removed from the mother's bosom to receive its education nearer to God, — received by the same voice which commanded his disciples, saying, "Suffer little children to come unto me, for of such is the kingdom of God."

It is thus only, that the universality promised by reason and revelation to redemption can be realised; it has not been placed in a condition to become universal, if its regenerating power were to expire upon the boundaries of this world.

Those however who have wittingly refused to be Christians, and have laboured not to become so, — those whose ignorance or infidelity of the deepest dye has been only a resource of immorality — those who in their refusal to believe were conscious of being hypocrites, will be punished by the instrumentality which they have scorned; the Christianity of the future life, by forcing them to believe, will necessarily weigh upon them with all the horrors of remorse, and will be at the same time their sentence (*condemnation*), their punishment, and their instruction.

Here, again, we find an important principle already

laid down: the righteous weaves his own crown; the wicked inflicts his own punishment; and the justice of God is nothing more than the maintenance of this eternal order.

Holy and sublime thought! that in eternity, as in time, Christianity is sufficient in itself to answer all its ends, and to maintain itself by its own power! The inward virtue of redemption, which constitutes its essence, cannot be weakened or exhausted; it rewards the righteous by leading them without intermission nearer to God; it punishes the scoffers and the wicked by unveiling itself to their minds, and in the clearness of its light, forcing them to see and measure their distance from God.

CHAP. LXXVII.

EXPECTATION OF UNIVERSAL RESTORATION.

Is this distance fixed and final? Is eternity of punishment (100) a necessary result of Christianity as taught in the Gospel? Is all return towards God determinately impossible after this life? After the perdition consequent upon the abuse of God's grace in this life, is all resemblance between the creature and the Creator immediately effaced from our souls?

Or is it, in fact, legitimate, is it rational, is it subjective, so to speak, and, above all, is it Christian, to conceive the possibility of a future restoration hidden in invisible returns of progress, in unknown resumptions of activity? Must we receive in this sense those texts of revelation which appear clearly to allude to this distant or mysterious mercy?

This question is, obviously, the last one which subjective theology proposes; it closes Christianity, because it closes our destiny.

The ordinary systems of theology rather avoid examining this subject closely; they feel a silent apprehension, that conscience and religiousness furnish objections to the dogma of eternal punishments, which are difficult to remove; and whenever called upon to meet the inquiry, the quotation of a few texts exhausts the power of their argumentation.

Besides this, professors express their doubts whether a temporary hell be not a thing too easily braved.

In our opinion, the manner in which men brave an eternal hell does not justify this anxiety; it seems difficult to believe that the prospect of a measured period of condemnation should render men more perverse than what has occurred with the prospect of an irremediable condemnation. The argument might be reversed; and it might be maintained, that an eternity of punishment — a dogma which men naturally doubt — should be more favourable to evil passions than the expectation of limited punishments, of which they have a fuller conviction.

On both sides these are defeats, and not proofs or solutions. Truth is truth, whether men abuse it or not, and the truth ought to be sought for whatever may happen; as it would be necessary to procure fire and light, though fire and light might be made the instruments of an incendiary. Truth, within the limits of our reason and our faith, is our affair, it belongs to us as reasonable beings; the consequences of truth are with God, and these consequences cannot be hurtful, for truth is nothing but the thought of God himself. The usual light which is attempted to be thrown upon the darkness of this question, is nothing better than a false glimmer.

It is said, that an eternity of punishment, after so

short a life, presents a fearful disproportion, or, that the effect is much too great for the cause.

It is said that the idea of an eternity of torments is repugnant to the notion of infinite goodness, and that creation is only conceivable on the supposition of a final restoration.

It is said, finally, that Divine chastisements can have no other end but correction, and that all correction must terminate in a remedy; which implies a contradiction with eternity of punishment.

It is answered, that an offence committed against an infinite being, must necessarily draw down upon itself an infinite punishment.

It is answered, that reparation of the evil done in this life being impossible in the future life, the situation cannot be changed; the situation in which the wicked is placed must, therefore, endure for ever.

It is answered, finally, that ulterior redemption being impossible, it follows that damnation is eternal.

All these arguments, for and against, are worthless, and will not stand the test of subjective theology.

The objection drawn from the disproportion in extent, so to speak, between time and immortality, transports the intuition of time beyond the limits of this world.

The objection drawn from the goodness of God, admits in the mind of God (*divine thought*) of differences, of degrees; it follows, that God would be variously sensible to our sufferings, according as they were prolonged.

The objection drawn from the moral uselessness of punishment uninterrupted and without end, attributes to God pains taken for correction as immediate also, whereas, chastisements are merely the consequences of

our actions; this reasoning has no value except by becoming subjective.

The replies are of still less force than the objections. It is merely by satisfying ourselves with words that we can entertain an idea of finding the infinite either in the acts of creatures or in their sufferings — eternal or not.

Finally, the last two answers, the impossibility of a future reparation of the faults committed in the present life, and the impossibility of a new redemption in eternity, take for granted the very matter at issue, and answer the question by the question itself.

And what do we know of the conditions of our future existence to justify us in affirming with so much complacency, that a redemption in that state is impossible? (See Book VI. Chap. LXI.)

Subjective Christianity possesses triumphant arguments, which breathe the spirit of the Gospel, and completely incline the balance in favour of the immense and delightful hope of a general restoration being prepared in the counsels of Providence, and buried, as it were, far beyond the feeble ken of our weak and limited view, in the unfathomable depths of the future.

1. — Every species of suffering is instructive to a being endowed with a consciousness of self. (101)

It is thoroughly impossible to conceive any suffering undergone by a being endowed with human tendencies and human powers, founded upon a consciousness of self, in which that suffering does not result in some instruction, because the sense of suffering necessarily produces a return to self-examination.

Now, as man dies, so he rises again. He finds again in his future phase of existence the faculties and powers of the present; he recognises and knows him-

self; he has a conviction of his identity, a consciousness of self; therefore, if he suffers, he is instructed; if he is instructed, he amends and improves; if he amends, he suffers less, and if he has thus the virtual means of diminishing his sufferings, he can on the same conditions cause it wholly to cease.

2. Consciousness of self, in suffering, supposes a clear and distinct appreciation of that suffering, and a knowledge of its cause; the consciousness of self in suffering indicates clearly, whether that suffering arises or does not arise from the fault of him who experiences it. A being who knows himself cannot be his own executioner without knowing it. But the conviction of suffering by one's own fault brings with it the feeling of regret. Those who are thus chastened feel that they might have had a different lot; this regret is necessarily instructive, and the more poignant it is the more salutary it will be. (102)

The more, also, that this feeling of God's displeasure is personal and subjective, the more instruction will it bring.

Those who are chastened cannot hate without knowing that they might have loved, and there is necessarily an instructive and salutary power in this regret of love; those who are chastened when they have been guilty of malice or blasphemed the name of God, cannot recall their sin to mind without knowing that the same voice which was employed to blaspheme, might have murmured the accents of prayer; this recollection becomes a permanent lesson: and it is a contradiction to suppose that a lesson can be eternal and useless.

3. If it is true, that as man is he will be, — if it is true, that identity is preserved, and there are different degrees of chastisement because there are different degrees of culpability, the idea results from the simple

notion of justice in general, and it is further rendered obvious, when it is admitted that rewards and punishments are the simple consequences of our actions; it is a necessity, that effects correspond to their causes; every one, therefore, who is chastened, undergoes his own especial chastisement; and there are as many hells as there are beings suffering from the consequences of sin.

Revelation on this point leaves no room for doubt; the Redeemer has explained himself in the most explicit manner; and every city may ask whether its sentence will be that of Tyre and Sidon, or the more fearful condemnation of Bethsaida and Chorazin. (103)

If identity, if consciousness of self, if the tendencies of our minds subsist and survive, man, a member of the present social family, must find himself hereafter in the same relative position; his relations are resumed; his fellow-creatures continue to be his fellow-creatures always. (See Book I. Chap. XVI., and Book V. Chap. LVI.) We have no adequate idea of these future relations, of which the present condition is but an imperfect image; we have no adequate idea of the relations of the righteous, one towards another,—of the condemned, one towards another, and still less of the righteous to the wicked; these relations, however, must be maintained, for without them man is no longer man—his identity is destroyed.

These relations, even if reduced to the bare knowledge of each other's fate, are certain: for they are indispensable to the subjective moral relation, which, in reality, is but one of the aspects of identity.

Brought back to this simple expression, they are necessary to the heavenly progress of our religious tendencies, because they justify God to his children.

According to the revealed enunciation of the Christian

doctrine, the last judgment is nothing more than God's final justification as regards the whole administration of this world.

They are necessary to the righteous, to enable them thoroughly to comprehend their own goodness, and the suitableness of its effects; to the condemned, to enable them fully to understand their sin and their chastisement.

Now if the wicked is not more isolated than the righteous, he necessarily derives two pieces of instruction from these relations: he has the means of comparing his lot with that of the righteous, which confirms our views respecting the regret felt for sin; and the means of comparing his measure of punishment with that of those of which he is a witness.

It is obvious, that this experimental knowledge of an exact and perfect correspondence between transgression and punishment, must be accompanied with a reflex action upon himself; and from those perpetual comparisons which the wicked make, each for himself, of all sin and of all suffering, there must necessarily spring an element of repentance, a means of change.

4. Again, activity is continuous; it is never stationary, and the continuance of human activity extends through all the periods, all the stations, all the phases of our existence.

If activity stopped in its progress, every thing would stop. Man would cease to be man: in reality, he would cease to be; for he exists only as an active being. Cessation of activity would be nothingness, and nothingness is another word for impossibility.

The happiness of the righteous consists in progress, that is to say, in the celestial development and direction of their activity, in their constant approximation to God,

in their increasing resemblance to God, the magnificent and legitimate fulfilment of the human destiny.

As the happiness of the righteous consists in their activity, so the misery of the wicked consists in theirs; the righteous find their happiness in constantly growing in righteousness; the wicked cannot be eternally miserable, if they do not eternally become worse and worse.

This they may undoubtedly do: we have been led to admit (see Book I. Chap. XVIII.) that the two alternatives of activity, that which draws us nearer to, and that which carries us further from God, are indefinite; there is always room left both nearer the Creator and at a greater distance from him. Consequently, the penalties of sin may be eternal and may eternally increase, on the supposition that sin also increases eternally. This is the only possible means of effecting a sentence of everlasting reprobation.

But from granting that the pains of an hereafter may be eternal, to consider it certain that they are so, is a tremendous foresight which rests on nothing, and the adherents of this dreadful doctrine take it for granted without looking at its ground-work. Creation, whose secret is love, redemption, whose aim is salvation, are in a much fuller accordance with the persuasion, that God *expects* all his children.

5. If God expects them, if Christ expects them, God, so to speak, rapt in the sublime intentions of creation, Christ manifested in the tender mercies of redemption, it follows, that the just expect them also.

Once more, identity without the tendencies is a contradiction; the power of the affections is as permanent and as durable as the other powers, and whatever may be pretended, it seems impossible to reconcile the perfect happiness of the righteous, and the eternal con-

demnation, that is to say, the eternal wickedness of the wicked.

If there is identity, the power of the affections must remain; if the power of the affections remains, it necessarily leads us again to its objective relations; if the relations of this life are resumed with the eternal, irremediable, hopeless, and constantly increasing differences, of a heaven for some, and a hell for others, how can heavenly happiness become perfect, at least without the taint of selfishness? That it should have this taint is contradictory; for how little soever happiness be tainted with selfishness, in that degree it loves its perfection.

It has been alleged, indeed, that these relations are modified for the righteous, and all that is painful in them absorbed in a feeling of religiousness so elevated and purified, that compassion for the wicked brings its own consolation; or, to speak in the common language of religion, that the mournful pity inspired by the knowledge of the dreadful condition of the wicked, disappears and is extinguished in the adoration of the justice and goodness of God.

Subjective faith recognises no such extravagant illusions.

The powers in the human being are distinct, so that it by no means follows, that, because religiousness is satisfied, the power of the affections is so also; and the chosen servants, whilst adoring, will lament over their brethren and suffer for them.

It appears, therefore, allowable to adopt a double conclusion, deduced from these important considerations.

On the one hand, the righteous find in the punishment of the wicked that indispensable satisfaction (using the word in a merely legal sense) which both

conscience and religiousness demand; conscience, because it is repugnant to, and feels indignant at the assimilation of good and evil; religiousness, because it cannot admit, that God, opening (*submitting*) two alternatives to an activity, should make no distinction between the one and the other. The punishment of the wicked is therefore necessary to the happiness of the just; and, however strange to affirm! this happiness would be destroyed by the suppression of hell: why? because it would be the suppression of order — the total overthrow of the phases of progress.

But, on the other hand, the just *expect* the wicked, they hope for their return, their restoration, their pardon; their expectation is free from all impatience, because it is not like the expectation of this world, affected by the weariness of the intuition of time: the expectation becomes, as regards them, an inexhaustible source of transports, of joy, love, and gratitude; they may thus love those who are under chastisement by expecting and waiting for their return to God, and they love God so much the more, as they reckon with confidence on the arrival of a day when God will be loved by all his creatures. (104)

What an affecting and majestic arrangement of the universe, where there is a place for all; and of an immortality, where there is opportunity for all! These thoughts are so delightful and consolatory, that we feel constrained by holy rapture to regard their sublimity as one guarantee more for their truth. They are so happy and sublime, because they seem to be merely the feeble, but still cognisable echo, of the last blessing which Christ pronounced upon the human race before he left the earthly scene.

Diamond when burnt is nothing more than common

charcoal; but wait through ages and perhaps it will become a diamond again.

How many ages must we wait? God alone knows. God, who alone has permitted us to trace obscurely in the depths of the future a dispensation, in which it is promised that he will be *all in all.*

NOTES TO BOOK VI.

(1.) "Lord, to whom shall we go? Thou hast the words of eternal life." John, vi. 68. "Neither is there salvation in any any other: for there is none other name under heaven, given among men, whereby we must be saved." Acts, iv. 12. "One Lord, one faith, one baptism." Eph. iv. 5. "For there is one God, and one Mediator between God and man." 1 Tim. ii. 5. "And one Lord Jesus Christ," 1 Cor. viii. 6; and as the high priest of mankind, he "hath an unchangeable priesthood." Heb. vii. 24. The same consequences may be deduced from all those texts in which Christ is designated as the "only son of God." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." John, iii. 18. "God sent his only begotten son into the world, that we might live through him." 1 John, iv. 9.

(2.) "He died unto sin once." Rom. vi. 10. "For Christ also hath once suffered for sins." 1 Peter, iii. 18.

"For this he did once, when he offered up himself." Heb. vii. 27; ix. 35. "Nor yet, that he should offer himself often; now once in the end of the world hath he appeared to put away sin. by the sacrifice of himself; and as it is appointed unto men once to die, so Christ was once offered to bear the sins of many." ix. 26, 27. "After he had offered one sacrifice." x. 12.

(3.) "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35; Mark, xiii. 31; Luke, xxi. 33. "And lo! I am with you always even unto the end of the world." Matt. xxviii. 20. "And now abideth faith, hope, charity, these three." 1 Cor. xiii. 13. "For if that which is done away was glorious (the old covenant), much more that which remaineth is glorious" (the new). 2 Cor. iii. 11. St. Peter borrows the words of Isaiah in order to express the idea: "The word of our God shall stand for ever." Isaiah, xl. 8. "And this is the word, which is preached unto you." 1 Peter, i. 25. "Jesus Christ (and in this passage the connection shows, that the workman indicates the

work; the teacher indicates his doctrine) is the same yesterday, and to day, and for ever." Heb. xiii. 8. "For the truth's sake, which dwelleth in us and shall be with us for ever." 2 John, 11.

(4.) In the ancient revelation, ideas are left obscure, to which the new has given precision and clearness, by applying them: "But will God, indeed, (says Solomon at the dedication of his temple) dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?" 1 Kings, viii. 27; 2 Chron. ii. 6; Acts, vii. 49. "Thus saith the Lord; the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest?" Isaiah, lxvi. 1. The expression of these ideas lead us to entertain strong feelings of admiration and respect for Solomon and Isaiah, as the law of Moses pronounced the penalty of death upon all who offered sacrifices in any other place than the temple, that is, before the ark, the symbol of the Divine presence, Lev. xvii. 1—9; and the system of a single sanctuary had been inculcated in the most positive manner by the great law-giver: "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation, shall ye seek, and thither thou shalt come; and dwell in the land which the Lord your God giveth you to inherit; then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; and ye shall rejoice before the Lord your God." Deut. xii. 4—13. "The Lord which dwelleth in Zion," Ps. ix. 11; Joel, iii. 17; (the highest of the three hills in Jerusalem, called the city of David, 1 Kings, viii. 1; where he brought the ark of the covenant, 1 Chron. xv. 1; and which is often used to signify the whole city, "the city of our solemnity," Isaiah, xxxiii. 20, and often the temple itself). "Blessed are they that dwell in thy house, or appear in Zion before God." Ps. lxxxiv. 4—7. "For the Lord hath chosen Zion, he hath desired it for his habitation." cxxxii. 18. During the decline of Judah, Jeremiah exclaimed: "Behold the voice of the cry of the daughters of my people, because of them that dwell in a far country; is not the Lord in Zion." Jer. viii. 19. And after the ruin of Jerusalem, when the temple was utterly destroyed, he reanimated the miserable remnant of Israel and Judah by saying: "For there shall be a day that the watchman upon Mount Ephraim shall cry: Arise ye, and let us go up to Zion, unto the Lord our God." Jer. xxxi. 6.

All local worship is positively abolished by the Gospel. "The hour cometh (says Jesus to the woman of Samaria) when ye shall neither in this mountain (Gerizim, near Sichem or Sychar, where

the Samaritans had their temple), nor yet at Jerusalem," &c. John, iv. 21. "Howbeit the most High dwelleth not in temples made with hands." Acts, vii. 48.

(5.) In that most magnificent allegory of Ezekiel, when he was transported in spirit into the midst of the valley full of bones, and when the voice of the Lord said to him: "Son of man, can these bones live!" he was commanded to prophesy upon them, to call back the spirit of life, and he said "Come from the four winds, O breath, and breathe upon these slain, that they may live." Ezek. xxxvii. 3—9. "Many shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God." Matt. viii. 11; Luke, xiii. 29. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds," from one end of heaven to the other. Matt. xxiv. 31; Mark, xiii. 27. These ideas of universality were hinted at by the sacred poets: "Let them know that God ruleth in Jacob, unto the ends of the earth." Ps. lix. 13. "Look unto me," says Isaiah, "and be ye saved all the ends of the earth." Isaiah, xlv. 22. And according to the figurative language of the book of Revelation, all parts of the world shall behold in their turn the angel whom St. John represents as "Flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.

(6.) "God who giveth us richly all things to enjoy." 1 Tim. vi 17. And the preacher saith: "In the day of prosperity be joyful, but in the day of adversity consider; God also has set the one over against the other, to the end that man should find nothing after him," that is to say after prosperity. Eccles. vii. 14. The wisdom of the last recommendation in no respect destroys the force of the former view of the lawfulness of happiness, when Providence bestows it upon men.

(7.) Should the severities of despotism, of whatever kind, should that exaggeration of civilisation which is called worldliness, or, finally, the crimes and cruelty of barbarism reduce the Christian to say with St Paul: "We are made as the filth of the world, and are the offscouring of all things unto this day," 1 Cor. iv. 13; is he the less a Christian?

(8.) "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. v. 6. "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John, iv. 14. "Labour not for the meat which perisheth, but for that meat

which endureth unto everlasting life;—he that cometh to me shall never hunger, and he that believeth in me shall never thirst." John, vi. 27—35.

(9.) St. Paul puts forth all his powers to express this idea; he is eager that believers "being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth, and heighth,—and to know the love of Christ, which passeth knowledge." Eph. iii. 17, 18, 19.

(10.) "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. v. 19. "Abstain from all appearance of evil." Thess. v. 22. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all," Jam. ii. 10; and Christ, when expressing his disapprobation of the Pharisees, who observed the least important, and neglected the greatest commandments, said to them: "These ought ye to have done, and not to leave the other undone." Matt. xxiii. 23.

(11.) The *second* commandment, the love of our neighbours, is declared to be, "Like unto the first and great commandment," the love of God. Matt. xxii. 39. "There is none other commandment greater than these." Mark, xii. 31. And by likening them, the Gospel renders them inseparable: "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" 1 John, iv. 20.

(12.) St. Paul: "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. St. Peter: "The God of all grace hath called us into his external glory by Jesus Christ, after that ye have suffered awhile." 1 Peter, v. 10. St. John: "This is the promise that he hath promised us, even eternal life." 1 John, ii. 25.

(13.) (See Book I. Chap. XIII. note 51.) The Gospel teaches positively that the likeness of the creature to the Creator, that is to say, the constant approximation to God, is developed in heavenly glory: "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. iv. 10.

(14.) What St. John promised to the Church of Philadelphia is promised, in fact, to Christendom: "Behold I have set before thee an open door, and no man can shut it," Rev. iii. 8; and the meaning of the image here employed is the same as that used by St. Paul when he said, "A great door, and effectual, is opened unto me," for the conversion of men. 1 Cor. xvi. 9.

(15.) St. Paul formally declares with remarkable conciseness and energy, that perfect religious equality is established by the Gospel between the sexes: "There is neither male nor female,

for ye are all one in Jesus Christ." Gal. iii. 28. "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord," 1 Cor. xi. 11; which is as much as to say, that they form together the true Christian community. And after having taught, that women were not to exercise the office of teachers in the Church, and fearing that some abuse might be drawn from his words derogatory to the holiness and purity of maternal feeling, he adds: "Notwithstanding she shall be saved in childbearing, if she continue (if she bring up her children) in faith and charity, and holiness with sobriety." 1 Tim. ii. 15. (See Book V. Chap. LV. note 16.)

(16.) (See Book III. Chap. XXX. note 5.) These passages establish the universality of redemption. Its indirect value, a consequence of its universality, is declared by St. Paul in these remarkable words, of which our chapter is merely a development: "We trust in the living God, who is the Saviour of all men, especially of those that believe," 1 Tim. iv. 10; and the indirect advantage conferred by believers is fully expressed by our Lord, when he calls them, "The salt of the earth." Matt. v. 13.

(17.) The indirect advantages of Christianity take for granted, that the Church is composed of Christians in name, and Christians in reality; this is established by the Gospel. The sower who went out to sow, sowed "by the way side, in stony places, where there was not much deepness (of earth), and in the midst of thorns and upon good ground;" and the seed was devoured by the birds of heaven, burnt up by the sun, choked by the thorns, or grew up and bore fruit. Matt. xiii. 3—21; Mark, iv. 2—20; Luke, viii. 4—15. According to the parable of the tares, "Let them both grow together until the harvest; the field is the world; the good seed are the children of the kingdom (believers); the tares are the children of the wicked one (the wicked); the harvest is the end of the world." Matt. xiii. 30—38, 39. "The kingdom of heaven (the church) is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away; so shall it be at the end of the world" (the dispensation). xiii. 47, 48. "For they are not all Israel, which are of Israel." Rom. ix. 6. "For all men have not faith." 2 Thess. iii. 2. "In a great house, there are not only vessels of gold and of silver, but also of wood and of earth." 2 Tim. ii. 20.

(18.) "Looking diligently," it is said, "lest any man fail of the grace of God." Heb. xii. 15. And a man cannot deprive himself of it, without being exposed to injure others indirectly.

(19.) Hence, the duty of Christians: 1st. Not to withdraw from the world or its duties. (See Book I. Chap. v. note 26.) 2dly. To cause their religion to be honoured by their conduct: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v. 16. "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation." Phil. ii. 15. "Having your conversation honest among the Gentiles, that whereas they speak against you, as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. ii. 12. "In all things showing thyself," says St. Paul to Titus, "a pattern . . . that he that is of the contrary part may be ashamed, having no evil thing to say of you." Tit. ii. 8. 3dly. To be always ready to give an account of their principles: "Be ready always to give an answer to every man, that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii. 15. 4thly. Not to affect a rigid severity or superior light: "Let not then your good be evil spoken of;" the advantage, that is, which you enjoy, of being above superstition. Rom. xiv. 16.

The faith of the just serves as an example, even after his death. "By faith," says the Epistle to the Hebrews, "Abel obtained witness that he was righteous, and by it, he being dead yet speaketh." Heb. xi. 4.

The Gospel fully recognises this indirect influence of Christianity in families, and in the different relations of society from the highest to the lowest, even when the husband and wife are, one a Christian and the other a Pagan: "What knowest thou, O wife, whether thou shalt save thy husband (by converting him); or how knowest thou, O man, whether thou shalt save thy wife." 1 Cor. vii. 16.

(20.) "The Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. iii. 12. "Walk honestly towards them, that are without" (that is who are not Christians), iv. 12; and St. Paul, when teaching that it is our duty "to do good especially unto them who are of the household of faith," adds only this special precept. After having inculcated the general obligation of doing "good unto all men," Gal. vi. 10, he recommends Titus to put the members of the Church in mind "to be gentle, showing all meekness unto all men." Tit. iii. 2. The beautiful parable of the good Samaritan, Luke x. 30, is fully in accordance with these instructions. Its moral consists in nothing being said of the traveller as regards his religion, his race, his colour, his country, his family, his reputa-

tion, his morality, his education, his profession, his rank, his fortune, or the object of his journey ; nothing, not even his name or his age, is mentioned. He is merely a man, and every man is our neighbour.

(21.) " And he said, so is the kingdom of God, as if a man should cast seed into the ground ; and sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Mark, iv. 26, 27.

(22.) Such is the indirect power of truth, that it is found, to a certain extent, even under the old dispensation, notwithstanding its particular and exclusive character : " Keep, therefore, and do them (God's commandments, says Moses to the Israelites), for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, surely this great nation is a wise and understanding people." Deut. iv. 6. Hence the rebukes of the prophets, because the people of God neglected this part of their responsibility : " Now, therefore, what have I here," saith the Lord, ". . . my name continually every day is blasphemed " by the enemies and conquerors of Judah. Isa. lii. 5. " And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land . . . . and I will sanctify my great name, which ye have profaned in the midst of them." Ezek. xxxvi. 20—23. These bitter reproaches were renewed and repeated by St. Paul against the Jews of his time : " For the name of God is blasphemed among the Gentiles through you." Rom. ii. 24.

These ideas are agreeable to the whole plan of the old covenant ; the long sojourn of the chosen people in Egypt was merely an attempt to weld together religious knowledge and intellectual light, the people who were the depositaries of the knowledge of the true God and of the promise of the Saviour, with a nation, by far the most advanced in civilisation of any in these remote times. The object of the seventy years captivity in Babylon, and the dispersion in Asia, was to put an end to idolatry among the Jews, and as far as regards foreign nations, to spread among them the first notions of true religion and of the promises. These ideas appear in the songs of the unhappy captives as recorded in the 79th Psalm, attributed to Asaph : " Wherefore should the heathen say, where is their God ? Let him be known among the heathen in our sight," Ps. lxxix. 10 ; and in one of the Psalms which was sung in going up to Jerusalem to the great feasts : " When the Lord turned again the captivity of Zion . . . then

said they among the heathen, the Lord hath done great things for them." cxxvi. 1, 2.

The Jews had reason to expect this progress in the knowledge of the true God among the Gentiles, for it had been foretold on the eve of the ruin of Judah, particularly by Zephaniah: "For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. iii. 9. (See Book III. Chap. XL. note 79.)

(23.) (See in Book III. Chap. xxx. note 5, those texts which show that the intention of redemption is universal.) The following passages prove, still further, that universality is promised to Christianity, and that the Gospel cannot fail in time to realise the promise: "That was the true light, which lighteth every man that cometh into the world." John, i. 9. "I am, (said Christ) the light of the world," viii. 12; "and there shall be one fold and one shepherd." x. 16. "Jesus knowing that the Father had given all things, (or, more properly speaking, all mankind,) into his hands," xiii. 3, said in his last prayer: "Father, the hour is come, glorify thy Son that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." xvii. 1, 2. "For he must reign till he hath put all enemies under his feet." 1 Cor. xv. 25. "And (God) hath put all things under his feet." Ephes. 1. 22. The Gospel, "which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you." Col. i. 6.

This universality is promised in the exhortations (*preaching*) of the forerunner: "All flesh," says the Baptist, borrowing an expression of Isa. xl. 5, "shall see the salvation of God." Luke, iii. 6.

It also explains the commission given by our Saviour before his departure from the world: "Go ye, therefore, and teach all nations," Matt. xxviii. 19; "Go ye unto all the world, and preach the Gospel to every creature." Mark, xvi. 15. "And that repentance and remission of sins should be preached in his name among all nations." Luke, xxiv. 47. It is to this promised and well assured progress, that the words of Christ to his apostles refer, which at first view appear strange: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do, because I go unto my Father," and my kingdom shall be established. John, xiv. 12. Obedient to these orders, and filled with these hopes, St. Paul writes: "It is Christ whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 28.

It is thus that what the prophets Isaiah and Habakkuk promised to the land of Israel shall be realised in the world: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah, xi. 9; Hab. ii. 14.

It is this universality, which in our opinion, is also taught in a very curious and much controverted passage of St. Paul, who never availed himself of terms more general, or so to speak, more elastic. Without entering into a discussion which would be interminable, we shall offer our translation of the passage, accompanied by a paraphrase to explain, if not to justify, our reading. The whole sense turns upon the meaning of the word "creation" or "creature" employed by the apostle. This word ought to be rendered "mankind," and then the passage would read: "For the earnest expectation of mankind waiteth for the manifestation of the sons of God," or the knowledge of a participation in a better state of things. "For mankind was made subject to vanity," to the deceptions and miseries of this life; "not willingly," it yielded from necessity, "by reason of him," by the power of him, "who hath" justly "subjected the same in hope, that mankind itself shall be delivered from the bondage of corruption unto the glorious liberty of the children of God. For we know that all mankind groaneth and travaileth together until now," for an amelioration of its lot; and "not only it, but ourselves also," we Christians, "which have the first fruits of the Spirit," the first blessings of the Gospel, those enjoyed in this world, "even we ourselves groan within ourselves waiting for the heavenly adoption, the redemption of our body," life eternal. Rom. viii. 19—23.

(24.) St. Paul, without precisely determining the time, seems to say, that the complete conversion of the world will precede that of the scattered remnant of Israel, and that the whole human race will become Christian, before the descendants of Abraham are so. "For," he says, "I would not, brethren, that ye should be ignorant of this mystery. . . . that blindness in part is happened to Israel; until the fulness of the Gentiles be come" into the Church. Rom. xi. 25. It is, however, difficult to press the meaning of his language to this extent. It was the common opinion among the Jews, founded upon their prophecies (such as Ps. xxii. 28; Zech. xiv. 9—16), that all nations would become subject to the Messiah, and perhaps St. Paul here refers to the coming of the Lord, which was then believed to be near. (See Book VI. Chap. LXXV. note 91.) Moreover, the word *fulness* in the text, may simply be translated *a large number*, and not the *whole body*.

(25.) The fulfilment of the words of our Lord to his disciples:

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke, xii. 32. "The kingdom of heaven (the Church) is like to a grain of mustard seed, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32; Mark, iv. 30; Luke, xiii. 18.

(26.) The power, efficacy, subjective energy, diffused by redemption, are those of God himself, who alone could bestow them: "Christ . . . . is able even to subdue all things unto himself." Phil. iii. 21. Not only in the future, but in the present "world." Ephes. i. 21. "That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Eph. i. 19. "Whereunto," says St. Paul, "I also labour, striving according to his working, which worketh in me mightily." Col. i. 29. "If God be for us, who can be against us?" Rom. viii. 31.

The Christian, therefore, is doubly entitled to cherish that confidence manifested by believers of the old covenant: "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Isaiah, lvii. 20. But when "he (God) giveth quietness, who then can make trouble?" Job, xxxiv. 29. "In God have I put my trust, I will not be afraid what men can do unto me." Ps. lvi. 11; cxviii. 7. "Associate yourselves, O ye people!" says Isaiah in a poetical defiance to the enemies of Judah, "and ye shall be broken in pieces . . . take council together and it shall come to nought . . . for God is with us." Isaiah, viii. 9, 10. In a similar strain, when, for the first time, they prevailed against the Sanhedrim, the apostles borrowed from the Psalmist the expressions of his confidence, in order to bless God: "Thou art God, who by the mouth of thy servant David hast said," Ps. ii. 1, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Acts, iv. 25, 26.

In short, to oppose Christianity is, according to the language of Gamaliel, "to fight against God." Acts, v. 39.

And it is because the efficacy of redemption comes from God himself, that the power of faith, as represented in the Gospel, by the strongest and most poetical figures, is so great as to trample over every opposition: "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Matt. xvii. 20; xxi. 21; Mark, xi. 23. "Ye might say unto this sycamine tree, Be thou

plucked up by the root, and be thou planted in the sea; and it should obey you." Luke, xvii. 6.

(27.) Christ speaks of all believers, when he says to God: "And the glory which thou gavest me, I have given them; that they may be one, even as we are one." John, xvii. 22.

(28.) It is an extremely remarkable fact, that without containing a single line favourable to the system of a secret doctrine (see Book V. Chap. LIII. note 15.), or to the division of the Gospel into two Christianities, one for the simple, and the other for the wise and learned, the Epistles in various passages refer to degrees in the comprehension and knowledge of Christianity, and in the progress opened to believers: "I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal." 1 Cor. iii. 2, 3. The Epistle to the Hebrews draws a distinction between him, "who useth milk and is unskilful in the word of righteousness, for he is a babe;" and those to whom "belongeth strong meat, who are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works." v. 13, 14; vi. 1. These two degrees of Christian capacity, these manners of knowing Christ, of comprehending the Gospel, formed the distinction between the most advanced, enlightened, and intelligent Christians, whom St. Paul calls "spiritual," and to whom he explains the Gospel, by "comparing spiritual things with spiritual," 1 Cor. ii. 13; and also those that are "strong and who ought to bear the infirmities of the weak, and not to please themselves." Rom. xv. 1. He calls the others, "natural men who receive not the things of the spirit of God," 1 Cor. ii. 14; or "carnal babes in Christ." iii. 1. Here it is important to mark the shade of distinction between the *natural* man, and the *carnal*: the word *natural* especially denotes want of understanding, and *carnal* indicates the want of amendment; whereas the word *spiritual* comprehends the double notion of elevation of sentiment and superiority in knowledge; and it is to the latter class of Christians that St. Paul entrusts the exercise of a sort of moral police in the Church: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one." Gal. vi. 1. And thus we see how the most elevated views of religious faith are not comprehended by the *natural* or *carnal* men: For neither "can he know them, because they are spiritually discerned;" and how "he that is spiritual judgeth all things, yet he is himself judged of no man." 1 Cor. ii. 14, 15.

(29.) Christ, in the first discourse which he delivered, teaches positively the insufficiency of virtue, of holiness founded upon rules too literally and precisely interpreted: "You have heard that it was said by them of old time . . . . but I say to you," and he then proceeds to quote the precepts of the positive and disciplinary law, to which he opposes the law of morality and freedom, which is of incomparably greater extent. "It was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause (uses injurious language) shall be in danger of the judgment." Matt. v. 21, 22. &c.

(30.) This danger frequently occurred under the law of Moses. Christ said to the scribes and Pharisees, those casuists of the Mosaic dispensation: "Ye blind guides, which" superstitiously "strain" your beverage, lest you should swallow a "gnat," the smallest of unclean insects, and "swallow a camel;" proverbial expressions of the time, which signify, you take great pains to avoid small faults, and at the same time commit great sins. Matt. xxiii. 24. It was the prevalence of this dangerous spirit which led to the practice of making minute distinctions respecting the obligation of the commandment, which prompted them to address the captious question to Jesus: "Master, which is the great commandment in the law?" xxii. 36; and led them bitterly to reproach Christ for suffering his disciples to profane the Sabbath by plucking ears of corn as they walked through the fields on the sabbath day. Matt. xii. 1; Mark, ii. 23; Luke, vi. 1. It must be obvious, moreover, that according to the spirit of Christian morality, the smaller duties ought not to be either overlooked or neglected, because by neglecting them the conscience becomes accustomed to undervalue the obligation of performing others; the censures pronounced by our Lord upon those who were accustomed to make such minute distinctions, were dictated by the feeling, that these minor observances were too often regarded as substitutes for attention to the weightier matters of the law, the more difficult precepts. Jesus said: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much." Luke, xvi. 10.

(31.) "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. . . . Ye are like unto

whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Ye are as graves which appear not, and the men that walk over them are not aware of them." Matt. xxiii. 25—27; Luke, xi. 39—44. "Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say unwashen hands, they found fault" (for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and of tables). "Hypocrites!" said Jesus unto them, "in vain do ye worship me, teaching for doctrines the commandments of men." Mark, vii. 1—8; Luke, xv. 1—8. The Pharisee, in the parable, said in his prayer as an evidence of his holiness, "I fast twice in the week." Luke, xviii. 12. Hence, too, the importance attached to circumcision, concerning which St. Paul said: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3.

(32.) "Woe unto you scribes and Pharisees," says Jesus, "hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." The very scrupulous among the Jews, at the time of our Lord, made it a point of honour to give tithes, not only of their harvest and income, but even of the fragrant plants and herbs, which grew in their gardens, and were used as condiments in food. It was this custom, so little burthensome, to which our Lord alluded. Matt. xxiii. 27; Luke, xi. 42. The Pharisee, in the parable, also boasts that he paid tithe of all that he possessed. Luke, xviii. 42.

(33.) There is no better proof of the danger arising from codes of moral discipline, than the distinctions which were frequently recognised respecting the obligation of oaths. The Jews, and especially the Pharisees, whose ordinary language abounded in religious phraseology, were in the constant habit of calling God to witness, and of giving, or pretending to give, validity to their assertions by different forms of swearing. This irreligious practice, condemned by our Lord in his sermon on the mount, Matt. v. 35—37, and by St. James in his Epistle, Jam. v. 12, had encouraged the dangerous and wicked principle of making a distinction between solemn oaths, and those which were not considered as such; oaths which men violated as readily as

they took them. "Woe unto you ye blind guides, which say, whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (the treasury of alms, offerings, and imposts, for the support of the temple and its worship). Ye fools and blind: for whether is greater the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind; for whether is greater the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein; and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." Matt. xxiii. 16—22.

(34.) "For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself." Rom. xiii. 9. "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable (undeserving) servants: we have done that which was our duty to do." Luke, xvii. 10. "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven;" that is, indefinitely, without reckoning the number of pardons. Matt. xviii. 21; Luke, xvii. 4. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith, which worketh by love." Gal. v. 6. "Charity beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii. 7.

(35.) It is in reference to the minute character of the precepts of the Mosaic law, that St. Paul observes: "Where the spirit of the Lord is, there is liberty." 2 Cor. iii. 17. "Stand fast, therefore, in the liberty, wherewith Christ has made us free." Gal. v. 1. St. James tells us, that the law of Christ is the "perfect law of (moral) liberty," the only sense which the context of the passage in which it occurs, Jam. i. 25, permits us to adopt; and St. Paul has laid down the fundamental principles of Christian morality in these words. "Let every man be fully persuaded in his own mind .... for whatsoever is not of faith, is sin." Rom. xiv. 5—23.

(36.) (See Book II. Chap. xxv. note 39—49.) The Lord's Prayer is a model of the subject matter and form of prayer, and

in no respect a litany or ritual. Christ's object was much more to show how men ought to pray, than to exhibit a ready made form for repetition. Such a practice would be to fall into those repetitions, to which he was altogether opposed. His object was to furnish a model of prayer, and not to stereotype words to be adopted as the language of piety in all ages. The proof of this remark is given by our Lord himself: "After this manner therefore pray ye," says Christ to his disciples, Matt. vi. 9; and accordingly we do not find that even in the most solemn assemblies of the apostles, as after the first persecutions by the Sanhedrim, the Lord's Prayer was repeated word for word. Acts, iv. 24. This is further established by the silence of St. Mark and St. John, who undoubtedly would not have omitted the Lord's Prayer in their Gospels, had it been imposed as an indispensable form. The account given by St. Luke still further confirms these views; for although, according to this Evangelist, Christ seems to recommend his disciples, when they pray, to use the specified language, Luke xi. 2, yet it must not be forgotten, that the prayer itself is shorter in St. Luke than as given by St. Matthew, and that the former relates that one of his apostles said to Jesus: "Lord, teach us to pray, as John also taught his disciples." xi. 1. It is probable that our Lord's Prayer, as recorded in St. Matthew, had appeared to be of extreme brevity when compared to the long prayers of the Jewish doctors; that some of the apostles desired to obtain from our Lord a model of prayer more fully accordant with their own ideas, whereupon Jesus, instead of complying with their desire, repeated the same prayer which he had already used, but in a still shorter form. He wished, no doubt, to give another proof of his objection to long prayers. From this, however, it by no means follows, that this admirable prayer, which forms a summary of the Christian religion, ought not to be repeated in our private, and still more in our public devotional exercises; but it does follow, that it would be contrary both to the intention of Jesus and to the very essence of prayer, to confine ourselves to this form alone, or even to repeat it with a formal frequency.

(37.) The only positive text which the Gospel contains in reference to attendance upon public worship, is in the Epistle to the Hebrews: "Not forsaking the assembling of yourselves together, as the manner of some is." x. 25. And this was rather a reproof to those timid Christians, who were terrified at persecution, to whom the author said: "Call to remembrance the former days, in which, after ye were illuminated" with the light of faith, "ye endured a great fight of afflictions," x. 32; and

who, having fallen away, were afraid of testifying their adherence to the Gospel by appearing at the Christian assemblies.

(38.) The moral liberty of Christianity is conspicuously shown by the way in which baptism was administered by the ministers of the primitive Church: "Then they that gladly received his word (who were convinced by the preaching of St. Peter) were baptized." Acts, ii. 41. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," and they were Samaritans who are here spoken of. viii. 12. The case is the same in all the instances of baptism related in the Gospel; the conditions of admission are all spiritual, individual, subjective; and the new believer had always a right to use the language employed by the officer of Queen Candace: "What doth hinder me to be baptized?" The question of the proselyte is as characteristic of Christian liberty as the answer of Philip: "If thou believest with all thine heart, thou mayest." The Ethiopian answered and said: "I believe that Jesus Christ is the son of God." viii. 36, 37. And he was immediately baptized.

(39.) Christian liberty is still more explicitly declared in reference to the Lord's Supper: St. Paul gives an account of the institution of the ordinance; and in that remarkable passage, in which he speaks in such striking terms of the holiness of the Communion, denounces those who profane the Lord's table, and warning them lest they "eat and drink judgment to themselves," he says: "Let a man examine himself, and so (after such examination of his conscience) let him eat of that bread and drink of that cup." 1 Cor. xi. 28.

(40.) The Gospel contains a single passage, which recommends beneficence in a strain so earnest and touching, as seems to assign a definite rule to the duty of alms-giving, and to make it a matter of prescribed moral discipline: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store . . . ." But Christian liberty is again instantly brought forward in all its purity; for the apostle, far from imposing alms-giving as a tax, adds: "As God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 1, 2.

(41.) (See note 33 of this book.) Oaths are, nevertheless, recognised in the Gospel, as means of maintaining peace, and putting an end to discussions and lawsuits: "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife." Heb. vi. 16.

(42.) (See Book V. Chap. LV. note 16.) All the precepts which relate to marriage are general; the feelings and sentiments are prescribed, the actions are not so. And it is very remarkable that the Gospel is positive and precise, not with regard to marriage, but in reference to divorce and the right of repudiation: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. v. 31; xix. 9; Luke, xvi. 18. Whence this difference? Marriage is a permanent state, divorce an isolated act.

(43.) The only occasion on which Christ ever stated his views respecting the outward observances of mourning, was that on which he called upon one of his disciples to follow him, on the very day of his father's death: "And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the (spiritual) dead bury their dead: but go thou and preach the kingdom of God." Luke, ix. 59, 60; Matt. viii. 21, 22. It has been said, but without any foundation, that Christ's conduct on this occasion resulted from the prohibition contained in the law, Lev. xxi. 12, whereby the high priest, and those who were bound by the vows of a Nazarite, and had the "consecration of God upon their heads," were not to take any part in the celebration of services connected with the burial of the dead. Christ's idea, obviously, is that all the ordinary duties of life ought to yield, and to yield without a day's delay, (the obsequies of the dead among the Jews at this time took place on the very day of death; Matt. ix. 12—23; Acts, v. 6—10), to that of promulgating the great principles of the Gospel. The manner, however, in which Christ expressed himself, conveys a shade of disapprobation; and the least that can be concluded from it is, that all parade and pomp is contrary to the spirit of the Gospel, and that extreme simplicity is most congenial with the nature of Christian mourning.

(44.) The Mosaic religion was essentially ceremonial; the Mosaic morality essentially formal; and it is important to remark, that these outward ceremonies and formal precepts are intimately connected with, and mutually dependant upon, one another. It could not be otherwise; such legislation alone was suited to the Jews, as the apostle declares "because of transgressions," Gal. iii. 19; and on "account of the hardness of their hearts," according to Christ himself, Matt. xix. 8; Mark, x. 5; and Moses reproached his people in the same terms. Deut. ix. 27. The whole, according to St. Peter, formed "a yoke which neither they nor their fathers were able to bear." Acts, xv. 10. And it is so true that the cere-

monial and moral principles were so intimately connected together, that they recur in the decree of the apostles, which Peter supported by this energetic language, and summed up in the order: "To abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." xv. 19, 20. The Mosaic institutions belonged to the time when the Jews, "were children, were in bondage under the elements of the word." Gal. iv. 3.

It is clear, that in proportion as the prophets gained an ascendancy in Israel over the priests; that is, in proportion as the purely religious and moral element prevailed over the ceremonial element, this necessary imperfection of the Mosaic economy became more and more obvious. The truth of this remark is proved by the fact of the great efforts which were made by men of the most elevated minds among the people, to give a decided preponderance to faithful obedience, to moral duties, over those ceremonial observances. (See Book VI. Chap. LXX. note 66.) A very curious and much disputed text of Ezekiel seems to involve the same idea: "Wherefore," says the Lord, "I gave them, also, statutes that were not good, and judgments whereby they should not live." Ezek. xx. 25. This passage may be differently translated; it may be understood as alluding to the idolatrous worship that the Jews were left to adopt, and to the tyrannical and cruel laws of their conquerors; but it is certain, that the age and spirit of Ezekiel agree with the view just given.

(45.) "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh." Gal. v. 13. "So speak ye and so do, as they that shall be judged by the law of liberty." Jam. ii. 12. "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. ii. 16. In this condition of moral deliverance, "every man shall bear his own burden," Gal. vi. 5; and "unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure." Tit. i. 15.

(46.) The first Christians in Jerusalem assiduously went to the temple to pray, but they "brake bread;" that is, they celebrated the Lord's Supper, in "their own houses." Acts, ii. 46. And at a later period, at the feasts of love, to which all were admitted, the poor as well as the rich, St Paul reproves the Corinthians severely for the disorders and abuses which crept into these assemblies, and regarded them as a profanation of the Lord's Supper: "When you come together," says he, "this is not to eat the Lord's Supper." 1 Cor. xi. 20.

(47.) So great is the superiority of Christianity over Judaism, that, according to St. Peter, all Christians "are built up, a spi-

ritual house, a holy priesthood, to offer up spiritual sacrifices," 1 Pet. ii. 5—9; in contradistinction to the people of Israel, among whom offering sacrifice was a privileged, exclusive, hereditary function. Will this time literally come, and the figurative language of the apostle become a reality? This seems to be indicated by a passage of St. Paul, to which in this relation sufficient attention has not been paid: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . . for the work of the ministry: till we all come in the unity of the faith, and of the knowledge of the Son of God." Ephes. iv. 11—13. The question here under consideration, is that between the special ministry of inspiration and the regular ministry of the Church, and this force of the idea, according to the explanation given, would turn upon the word *till*. But in another view, this passage fully confirms our remark; for it is obvious, that when men "are come to a unity of faith and knowledge of the Son of God," they might be their own pastors; and would be sufficient in themselves for all the offices of religion.

(48.) "When shall the fulness of the Gentiles be come in" to the Church? Rom. xi. 25. This event must come to pass as we have indicated; and as long as proselytism throughout the world is to continue, a special ministry in religion is necessary, both within and without Christendom, since there are everywhere Gentiles in religion, that is, men who are wholly strangers to the covenant of grace.

(49.) The Lord grants the power of becoming "sons of God, even to them that believe on his name." John, i. 12.

(50.) Attaching an exaggerated importance to the transmission of, or the investiture with the priestly office, is merely an imitation of the superstition of Micah, the Ephraimite; who, a little after Joshua had made a domestic sanctuary that was half idolatrous, took a Levite into his service and made him his priest, and said, "Now know I, that the Lord will do me good, seeing I have a Levite to my priest." Judges, xvii. 13.

(51.) "For the priesthood being changed, there is made of necessity a change also of the law." Heb. vii. 12. This ingenious reasoning of the author of the Epistle to the Hebrews, is built upon the notion that every high priest was to be of the tribe of Levi, and of the house of Aaron. Jesus, the new high priest of mankind, was of the tribe of Judah; and since God had transferred the supreme office to a person not belonging to the priestly family, this change of priesthood announced an equivalent change in the worship, the law and the covenant — the religion. The reasoning is perfectly correct.

(52.) All that precedes is confirmed by the Gospel: 1st. Because no power has been given to one man over another, in the Church, unless under the guarantee of inspiration. Christ himself submitted to this rule: he cured the man afflicted with palsy in order to show that he had the right to forgive sins. Matt. ix. 6; Mark, ii. 10; Luke, v. 24. The men to whom the right was intrusted, of "binding upon earth and in heaven." Matt. xvi. 19; xviii. 18 (See Book VI. Chap. LXVIII. note 59.); and of "forgiving or retaining sins," John, xx. 23, were inspired men by whom the human heart was known, as that of Ananias and Sapphira to St. Peter, Acts, v. 3—9, and the "shepherd" alone "knew his own sheep." John, x. 14. 2dly. Because the importance of the clerical office is in the work itself, in the function, and not in a system of prerogatives, immunities, and honours, when such systems are introduced into the bosom of the Christian church; in the function we repeat, and in the use which the servants of Christ make of it; in the fruits of edification, and the various spiritual advantages which are derived from it: "Was Paul crucified for you, or have ye been baptised in the name of Paul?" 1 Cor. i. 13. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" iii. 5; "they are stewards of the mysteries of God," iv. 1; "ambassadors for Christ," 2 Cor. v. 20; "who are unto God a sweet savour of Christ in them that are saved, and in them that perish." ii. 15, 16. Thus, all those titles whatsoever, which are employed to designate the companions and successors of the apostles in the primitive Church, neither indicate distinctions of honour nor different degrees of supremacy or authority; such are the titles of "prophet, teacher," 1 Cor. xii. 28; "deacon," Acts, vi. 2; Phil. i. 1; of "evangelist," Acts, xxi. 8; "overseers," or "bishops," Acts, xx. 17—28; of "elders," 1 Pet. v. 1; of "pastors." Ephes. iv. 11. St. Paul uses these names, and speaks of the persons without the slightest attention to any hierarchical order: "Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy (exhort, instruct, console) according to the proportion of faith or ministry (the service of the poor), let us wait in our ministering; or he that teacheth on teaching," what he has learned from the apostles; "or he that exhorteth on exhortation (especially in the public assemblies, Acts, xiii. 15): "he that giveth, (the deacon who distributes alms,) let him do it with simplicity; he that ruleth (the elder, 1 Tim. v. 17) with diligence; he that sheweth mercy (who visits the sick, the afflicted, widows and orphans,) with cheerfulness." Rom. xii. 6—8. It is obvious, from these texts, that the question of power and dignity, or even

that of the precise limits of these various offices and functions, never entered into the mind of the apostle. 3dly, Because, in the Christian church, the only head who sanctifies and judges, whose authority alone can cause the name of his servants to "be written in heaven," Heb. xii. 23, and "never to be blotted out from the Book of Life," Ex. xxxii. 33; Rev. iii. 5, is the Lord. "One is your master, even Christ, and all ye are brethren." Matt. xxiii. 8. God has given him to be "head over all things to the Church." Eph. i. 22. "To us there is one Lord Jesus Christ," 1 Cor. viii. 6; "there is one lawgiver, who is able to save and to destroy." James, iv. 12.

(53.) The Church of Antioch, when sending assistance to that of Jerusalem, "sent it to the elders." Acts, xi. 30. When the Church of Jerusalem was consulted concerning the necessity of observing the laws of Moses, the appeal was made unto the "apostles and elders," xv. 2. 4. 6. 22, and to the whole church; and the reply which was returned was from the "apostles and elders, with the whole church," the whole body of the people. xv. 23; xvi. 4. From Miletus, St. Paul sent to Ephesus "and called the elders of the Church." xx. 17.

(54.) Paul, and Barnabas, the companion of his labours, "ordained them elders in every Church;" that is, pastors to preside over them and conduct the public services of the church. Acts, xiv. 23. St. Paul writes to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee," Tit. i. 4; and to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2.

(55.) The imposition of hands, as a mere attitude of blessing, often accompanied the expression of good wishes formed for the success or happiness of others: Our Lord put his hands upon the little children and blessed them. Matt. xix. 13. Hands were laid upon the sick when they were cured by miraculous power. Naaman expected Elisha to observe this practice in blessing him, 2 Kings, v. 11.; Jairus besought Christ to lay his hand upon his daughter, Matt. ix. 18; and this power is promised to believers. Mark, xvi. 18. Hands were also laid upon those who were invested with any public functions. Moses in this manner blessed Joshua. Numb. xxvii. 18; Deut. xxxiv. 18. This custom was, naturally, transferred from the Jews to the Christians. The seven deacons were "set before the apostles; and when they had prayed they laid their hands on them." Acts, vi. 6. "When they (the apostles) had fasted and prayed, and laid their

hands on them (Barnabas and Saul), they sent them away" to the island of Cyprus. xiii. 3. This form of blessing was not reserved for the ministers of the Church especially, but was also employed in the case of those who were simply converts to the faith, as Peter and John laid their hands on (the Samaritan converts) and blessed them." viii. 17. It was the sign of the pouring out of the gifts of the Holy Spirit, that is, of those powers and inward gifts, to which the Church was at that time so often witness. The apostles, it is said, "gave the Holy Ghost" by laying on of hands, viii. 18; xix. 6; 1 Tim. iv. 14; 2 Tim. i. 6, and consequently this ceremony accompanied baptism; a fact which explains the language of Peter in his first address: "Then Peter said unto them, Repent and be baptised every one of you, and ye shall receive the Holy Ghost." Acts, ii. 38. On baptising a proselyte, all these explanations were given to him; and the Epistle to the Hebrews recapitulates a number of topics of instruction given to Neophytes, among others, "the doctrine of baptisms and of laying on of hands." Heb. vi. 2. When we consider all these things, we see with what propriety St. Paul cautions Timothy "to lay hands suddenly on no man," 1 Tim. v. 22; but in which, or in all of these, is there anything like a privileged clerical investiture?

(56.) The only text in which St. Paul seems to admit a kind of classification, is the following: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 28. *Prophets* are usually assigned a place immediately after *apostles*, Ephes. iv. 11; Rom. xii. 6; and we may therefore conclude, that the gift of prophesying only yielded in importance and authority to the office of an apostle itself. The *teachers* attached to a church are elsewhere called *pastors*, Ephes. iv. 11; *overseers* (bishops), Acts, xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; *elders*. 1 Pet. v. 1, 2. Moreover, the questions here are all concerning the Church in an age of inspiration; and, secondly, it is the functions or offices (*works*), which St. Paul thus arranges in order. Had not pride covered its eyes with an impenetrable bandage, it would have been impossible not to recognise the fact of *elder* and *overseer*, or bishop, being terms of equivalent value in the primitive Church, and especially as used by St. Paul: "From Miletus he sent to the elders of the church of Ephesus, ... and said to them .... Take heed, therefore, to all the flock over which the Holy Ghost hath made you overseers," or bishops. Acts, xx. 17—28. The same apostle, in explaining to Titus the qualities needful for an *elder*, adds, "For a bishop must be blame-

less." Tit. i. 5—7. When writing to the Philippians, he addresses his Epistle to the *bishops* and *deacons*. Phil. i. 1. Could there have been several bishops and deacons at Philippi, and no elders or priests? St. Peter, writing to the Churches of Asia Minor, recommended the *elders* to be faithful as *overseers*, or bishops of the church. 1 Pet. v. 1, 2. Some of the other functions mentioned and described in the Epistle to the Corinthians, are uncertain.

It would have been strange, that Christ should have established a perfect equality among the apostles, and a great inequality amongst the ministers of the church. The destinies of the apostles were to be different, and to such a degree was this the case, that in the case of no less than eight of the twelve, their career is almost wholly unknown or forgotten. John, Peter, James, and Paul, are the only ones whose names and actions have been faithfully recorded; and yet Christ required them to regard one another as absolute equals, he had no desire to see among them either a tyrannical supremacy: "You know," said he to them, "that the princes of the Gentiles exercise dominion over them, but it shall not be so among you;" Matt. xx. 25; Mark, x. 42; or even a supremacy of benevolence: "The Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors, or fathers of the people." Luke, xxii. 25. Can it be, therefore, that our Lord, after having maintained a perfect equality among his apostles, should have introduced into the Church so remarkable an inequality among the ministers of his religion?

(57.) This freedom, in the case of a priesthood, ministry, and preaching, receives a sanction, indirect it is true, but powerful, from a remarkable fact in the mission of our Lord: "John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man, which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark, ix. 38—40; Luke, ix. 49.

(58.) Moses said to the Israelites: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, neither is it beyond the sea; but the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Deut. xxx. 11. 14. St. Paul, applying these words to the law of the Gospel, extends and gives precision to the idea; he requires that the new law should not only be received into the heart, but confessed with the lips: "For with

the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x. 10. Righteousness and salvation are here synonymous; and the apostle, quoting from the Old Testament, preserves the paralellism which is characteristic of his style. Under this form, it is obvious that he not only requires faith, but the profession of that faith: "He that gathereth not with me scattereth abroad," says Christ, Matt. xii. 30; and not to accept of any bond of clerical guidance, to remain at a distance from the folds of every pastor, is, in the present state of Christianity, to be "scattering abroad," according to this rebuke of the Saviour. When announcing to the believers in Rome his ardent desire to visit them, St. Paul says to them: "That I may be comforted together with you by the mutual faith both of you and me," Rom. i. 12; and he expresses this sentiment with admirable force at the opening of his Epistle to the Corinthians, when he says: "With all that in every place call upon the name of Jesus Christ our Lord, both their's and our's. Grace be unto you, and peace!" 1. Cor. i. 2, 3.

(59.) This is what is called the "power of the keys." In the Eastern courts, when the sovereign remained invisible in the retirement of his palace, the right of opening and shutting, the right of access or admission to him, belonged only to persons of the very highest dignity, and a key became the insignia of their office. Isaiah avails himself of this emblem, in his censures pronounced against an officer of Hezekiah, Isa. xxii. 22; and St. John, in the Book of Revelation, borrows the image from the prophet; he represents Jesus, "who is the faithful witness," as having "the keys of hell and death," Rev. i. 18, "and the key of David," or of the house of David, iii. 7, an emblem of the Christian church. The Lord had said to Peter: "The gates of hell shall not prevail against" my church; and hence he proceeds, naturally, in his discourse, to subjoin: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 19. The fastenings of the doors in ancient time consisted of a species of latch which was raised by a cord, and bonds more or less complicated, which were entered by means of a key, Judges, iii. 25; so that, to *bind* signifies to close, to *loose* to open, and the power of opening and shutting is, in fact, the same as *forgiving* or *retaining sins*, John, xx. 23, conferred by Christ upon all the apostles. The question here raised, is, whether the power of the keys conferred at the beginning on the immediate and inspired ministers of Christianity, has descended to those who are not inspired.

(60.) This phrase, which has such a melancholy celebrity, is borrowed from the parable of the great supper, to which the guests who were bidden refused under various pretexts to come. The favoured guests who were bidden represent the Jews, those especially of the higher classes, and most celebrated sects, who rejected the Gospel. The Lord therefore sent out his servants to invite the "poor and the maimed, and the halt, and the blind," the simple in heart, the poor in spirit, ready and willing to receive the new law. Still there was room in the festive hall, and the lord of the house, extending his bounty still further, said to his servant: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke, xiv. 23. It is an indisputable rule in the interpretation of parables, that no portion of the details can be understood in a sense contradictory or repugnant to the general meaning of the whole. The principal image here is a feast; the command given to the servant is an invitation, an offer, an urgent request; guests are never brought together by open force or violence, and yet this passage has been made an excuse for persecutions of every description — exile, imprisonment, spoliation, the scaffold, and the stake! . . . . Atrocity and absurdity here meet together.

When the Samaritans refused to receive Jesus, because he was a Jew, and James and John said to him; "Lord wilt thou that we command fire to come down from heaven and consume them?" He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." Luke, ix. 54, 55.

And we may justly accuse intolerance of being as absurd as it is barbarous, seeing that no punishments, prison, or exile, can prevent freedom of thought, of faith, and of religion; seeing that the mind is, by its very nature, sheltered from all such attacks. St. Paul first expressed this idea, and threw out a bold defiance to persecutions, when he wrote to his disciples: "I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound." 2. Tim. ii. 9.

(61.) The expression: those "that are without," is used in the Gospel, for those who are not Christians. "For what have I to do," says St. Paul, "to judge them also that are without." 1 Cor. v. 12; "Walk in wisdom toward them that are without." Col. iv. 5; 1 Thess. iv. 12. "To be cast into outer darkness," or the thickest darkness, Matt. viii. 12; xxii. 13; xxv. 30, expresses the highest degree of suffering and perdition to which a man can be condemned. In the poetry of the Hebrew nation, the notion of a dreadful prison, and profound darkness, are combined: "Such as sit in darkness and in the shadow of death,

being bound in affliction and iron ; because they rebelled against the words of God." Ps. cvii. 10, 11 ; Isa. xlii. 7. This assimilation and connection sufficiently explain the formula of excommunication — "To be cast out."

(62.) St. Paul, an inspired apostle, writes to the Corinthians: "Not for that we have dominion over your faith." 2 Cor. i. 24. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. xiv. 4. "He that speaketh evil of his brother, and judgeth his brother," with respect to his faithfulness to Christ and his freedom as regards the Mosaic law, "speaketh evil of the law, and judgeth the law," that is, declares it to be imperfect: "For if thou judge the law, thou art not a doer of the law but a judge. — Who art thou, that judgest another?" Jam. iv. 11, 12.

(63.) The Bereans "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so," Acts, xvii. 11 ; and he who taught them was St. Paul! The same apostle writes to the Thessalonians: "Despise not prophesying," (the teaching or discourses of the prophets, men who had received the Divine gift of teaching, (See Chap. LXVII. notes 52 and 56) ; and he immediately adds: "Prove all things, hold fast that which is good." 1 Thess. v. 20, 21. "I speak to you" says St. Paul to the Corinthians, on the subject of the Eucharist, "as to wise men, judge ye what I say." 1 Cor. x. 15. "Brethren," he writes to them on another occasion, "be not children in understanding: Howbeit, in malice be ye children, but in understanding be men ;" and he then explains to them the nature of the gift of tongues. 1 Cor. xiv. 20.

St. John writes to the Churches in Asia Minor: "Beloved, believe not every spirit, but try the spirits, whether they are of God ; because many false prophets are gone out in the world." 1 John, iv. 1. The word spirit is used by St. John in this passage, in the same sense as that in which it is employed by St. Paul, when he says to Timothy: "In the latter times some shall depart from the faith, giving heed to seducing spirits," 1 Tim. iv. 1, and signifies those teachers who pretend to be inspired.

It is important to remark, that the Book of the Acts, when speaking of the example given to the Church by the Bereans, is not speaking of an assembly of teachers or priests, but of believers in general ; and in the Epistles of St. John and St. Paul, the acknowledged right and imperative duty of examining before believing, are attributed to all the members of the Churches to whom their Epistles are addressed. (See Book IV. Chap. XLVIII. note 52.)

(64.) St. Paul must have had a strange idea of the supremacy

of St. Peter, when he wrote to the Corinthians: "For I suppose I was not a whit behind the very chiefest apostles," 2 Cor. xi. 5; and to the Galatians: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal. ii. 11. His silence constitutes a still more singular protest than his words; during the pretended sojourn, and pretended rule of St. Peter in Rome, Paul addressed a letter to the Church in Rome, and at the conclusion of his Epistle, he sends greetings to twenty six of his colleagues, or friends, by name, besides those whom he does not name; no mention whatever is made of Peter. And still more, during Paul's residence of two years in Rome, Acts, xxviii. 30, he wrote Epistles to the Churches at Ephesus, Colossæ, and Philippi, without saying a single word of the first pontiff of Christendom, under whose eyes he must have written, if the pontifical throne were already erected and occupied by the son of Jonas.

(65.) Infallibility is, in fact, nothing more than inspiration; for infallibility can come from God alone. The whole question, therefore, between the defenders and opponents of infallibility, ought to be confined to the inquiry: Where are the proofs of this inspiration? the present proofs; where the miracles and prophecies? written proofs. Is inspiration promised in the Gospel not only to the apostles but to the Church, either in the person of its chief, or to a general assembly?" (Book IV. Chap. XLVIII. and its notes.) Jesus said, "Receive ye the Holy Ghost." John, xx. 22. To whom did he say it?

(66.) To attach an exaggerated importance to outward forms in religion, would be to fall back into Judaism. It is very remarkable, that even under the dominion of a law so thoroughly ceremonial as that of the Mosaic system, forms are so often accused of being wholly destitute of religious value.

In a still barbarous age, at the period when the Israelites were passing from under the rule of judges, and entering upon their monarchical phase, Samuel said to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams." 1 Sam. xv. 22.

If we speak of obedience and confidence, David said: "Sacrifice and offering, thou didst not desire; mine ears hast thou opened," Ps. xl. 6; of repentance, David said: "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken spirit and a contrite heart, O God! thou wilt not despise." Ps. li. 16, 17.

In the reign of Jeroboam the Second, Hosea, speaking in the

name of the Lord, says, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." Hosea, vi. 6. Towards the time of the defection of the ten tribes, Micah describes the people as deliberating upon the means necessary to be adopted in order to turn away from them the Divine judgments: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." Micah, vi. 6—8.

On the renewal of the covenant, after the abominable and cruel idolatries of the reign of Ahaz, the feast of the Passover was celebrated under Hezekiah, not without serious violations of the prescribed rites, and the pious monarch addressed this beautiful prayer to the most High: "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." 2 Chron. xxx. 18, 19.

The Book of Proverbs teaches us, that "The sacrifice of the wicked is an abomination to the Lord." Prov. xv. 8; xxi. 27.

This subject inspired Isaiah with some of the most admirable passages in his book: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah, (by which names of mournful recollection the prophet designates Israel). "To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me (at the great feasts) who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth. . . . . Wash you, make you clean; put away the evil of your doings from before mine eyes." Isa. i. 10 – 16. "Is not this the feast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free (the poor, and debtors). Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. lviii. 6. "He that killeth an ox, is as if he slew a man; he that sacrificeth

a lamb, as if he cut off a dog's neck (an unclean animal); he that offereth an oblation, as if he offered swine's blood" (an unclean animal also, Matt. viii. 6); he that burneth incense, as if he blessed an idol: Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isa. lxvi. 3. And before the destruction of Judah, Joel said to the Jews: "Therefore also now, saith the Lord, turn ye even to me with all your hearts, with fasting, and with weeping, and with mourning; rend your hearts, and not your garments, and turn unto the Lord your God." Joel, ii. 12, 13. For this was the usual sign of great sorrows, whether sincere like those of Joshua, Josh. vii. 6; or pretended, like that of Caiphas. Matt. xxvi. 65. Under the reign of the last kings, the prophet Jeremiah addressed this striking language to the people at the very entrance into the temple where their worship was to be offered up: "Thus, saith the Lord of Hosts, the God of Israel; Put your burnt offerings unto your sacrifices and eat flesh. For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice and I will be your God!" Jer. vii. 21—23.

And during the captivity, before God "had saved Zion, or rebuilt the cities of Judah," we read, that the exiled Jews, in a Psalm attributed to David, but belonging to the period of the captivity, consoled themselves for the interruption of the ceremonial worship by saying: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also will please the Lord, better than an ox or bullock that hath horns and hoofs." Ps. lxix. 30, 31.

(67.) "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." 1 Cor. x. 16, 17.

(68.) "For bodily exercise profiteth little, (that is all mere outward formalities,) but godliness is profitable unto all things." 1 Tim. iv. 8.

(69.) St. Paul, comparing the new worship of the Christians with the ancient worship of the Jews, impresses upon believers the necessity of being more spiritual in their service, in proportion to the clearness and strength of their faith: "For we are the true circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," that is, in the mere externals of religion. Phil. iii. 3.

(70.) Believers, however spiritual may be their belief, have no privileges to offer God any service *whatever*, because it is necessary, that "we receiving a kingdom, which cannot be moved (the kingdom of heaven, for according to an expression of St. Paul, 'They shall reign in life,' Rom. v. 17), should have grace, whereby we may serve God acceptably with reverence and godly fear," Heb. xii. 28; or, in other words, offer him a worship acceptable to him.

(71.) "And it came to pass, that a whole year, they (Paul and Barnabas) assembled themselves with the church" in Antioch. Acts, xi. 26. "And upon the first day of the week, when the disciples came together to break bread, (to celebrate the Lord's Supper,) Paul preached unto them and continued his speech until midnight." xx. 7. "When ye come together in the Church," says the same apostle, "I hear that there be divisions among you; (1 Cor. xi. 18; xiv. 23) Gaius, mine host, and of the whole church in Corinth, Rom. xvi. 23; and at Laodicea the church assembled in the house of Nymphas." Col. iv. 5.

It is unnecessary to multiply quotations. It is certain that the first Christians celebrated worship; not a word is said, however, of the form which was observed, and all those passages in which this question is touched, are merely exhortations, or reproofs, in reference to morality, and not prescriptions of any forms or rites.

(72.) Baptism is only mentioned under three aspects; First, The command by which it is instituted, and its necessity as a profession of faith, the mode by which an open avowal of belief is made: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19; and the very form of the phrase shows, that the force of the injunction is laid much more upon the duties of teaching, than on that of baptizing: "He that believeth and is baptized shall be saved." Mark, xvi. 16. "Repent and be baptized every one of you in the name of Jesus Christ," said St. Peter to the first converts, Acts, ii. 38; besides a multitude of other cases, including the declaration of St. Paul, xxii. 16. Secondly, as a type or emblem of regeneration, that is, of the new moral life of the Christian and of his resurrection, of the heavenly life to which he aspires. These images, inapplicable and almost unintelligible in connexion with the general form of baptism at present, were clear and striking in the primitive Church, in which baptism was always attended by immersion; the body disappeared for an instant under the water as it is to disappear in the tomb, and was supposed to come up to new life, from the bosom of the

water: "But according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Tit. iii. 5; "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. iv. 4. Thirdly, and finally, in a moral point of view; St. Peter draws a distinction between the baptism, which is that doth now save us; the putting away of the filth of the flesh, and the answer of a good conscience towards God." 1 Pet. iii. 21.

(73.) (See Book VI. Chap. LXVIII. note 46.) The institution of the Lord's Supper is recorded in all the synoptical Gospels, Matt. xxvi. 26—28; Luke, xxii. 19, 20; Mark, xiv. 22—24; and so true is it that an humble, simple, and faithful imitation of the first supper celebrated by Christ himself with his apostles, is the best, or more properly speaking, the only ritual of the supper, that St. John, being present at this supper, and leaning on the bosom of Jesus, does not say a single word concerning the institution, which was already observed in all the Churches, at the time in which he wrote. The Epistle to the Corinthians, anterior in point of time to the Gospels, authorises the same conclusion; St. Paul, under the guarantee of positive inspiration, writes, "For I have received of the Lord, that which also I delivered unto you," 1 Cor. xi. 23; and gives an account of the institution in a few lines of incomparable simplicity. He was of opinion that he had said enough to lead the Corinthians to communicate in the spirit, and according to the example of our Lord. But of rites, properly speaking, there is not a single trace in his words; and it required the strange innovation of the Romish church, in refusing the cup to the laity, to force men, even indirectly, to make a ritualist of the apostle, and to interpret in the sense of a form the words of the apostle, "Let every one eat of this bread and drink of this cup." xi. 28.

(74.) The Mosaic worship abounded in feasts, observances of times and seasons, holy days. The sabbath, whose primitive sanctification, Gen. ii. 3, was as old as mankind, was adapted by the legislator to the spirit of his institutions, and to the spiritual and civil wants of his people, Exod. xx. 8—11; xxiii. 12; every seventh year, called a sabbatical year; every fiftieth year, a year of jubilee, the close of a period of seven sabbatical years; the new moons, and especially that of the month Tisri (October), the commencement of the civil year; the great and solemn feasts, the Passover, of unleavened bread, in commemoration of the going out of Egypt; the Pentecost, a thanksgiving for the harvest, the great day of expiation; the feast of Tabernacles, in memory of

the sojourn in the wilderness, and a thanksgiving for the vintage —all these formed an ecclesiastical year, largely occupied with various feasts and festivals.

In the Gospel, there is no trace of an ecclesiastical year, holy weeks, privileged seasons, feasts or jubilees. The Epistles, on the contrary, contain accounts of the great, and, for a time, serious disputes which were carried on in the early Church on this subject between the Judaizing Christians, who desired to follow both Christ and Moses, and the more enlightened believers who drew a distinction between the two laws. On the subject of fast and feast days among the Jews, St. Paul writes: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord." Rom. xiv. 5, 6. "How turn ye again," says St Paul to the Galatians, "to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years, (consecrated by the law of Moses); I am afraid of you, lest I have bestowed upon you labour in vain." Gal. iv. 9—11. "Let no man therefore judge you in meat or in drink, or in respect of holy days, or of the new moon or of sabbath days." Col. ii. 16. It is obvious that St. Paul considered all laws of this kind, numerous and troublesome as they were in the ancient dispensation, as completely abrogated under the new; this was, in fact, the virtual accomplishment of the words of our Lord: "The sabbath was made for man and not man for the sabbath," Matt. xii. 8; Mark, ii. 28; Luke, vi. 5; which is to say, man was not created to repose by constraint, and sorrowfully, every seventh day, but the sabbath was instituted to give to man the right and opportunities of healthful rest, and if such be really the object of the sabbath, the Messiah is able to dispense with and to abrogate this use. This abrogation was indispensable to the progress and spirit of Christianity. The Mosaic sabbath was a temporary and local institution; indolence, the vice of warm climates, would have been the ruin of the nation, who were made the depositaries of religious truth; Moses therefore apportioned to them their period of rest, and assigned them one day in seven, lest they should take them all. This rest, however, is no where specified in detail; the law gives no enumeration of the occupations either permitted or forbidden, so true is it that idleness is contrary to human nature, and that cases of necessity could neither be foreseen nor reckoned. The restraint from occupations, therefore, on the sabbath, under the law, was both uncertain in its limits and oppressive in its rigour. It is to this sabbath, that both our

Lord, and St. Paul in his Epistles refer, and not to the primitive sabbath and its primitive consecration, considered as the Divine appropriation of the periods in human life, and the institution of one day in seven for a day of worship: of worship, we observe, for it has been too much forgotten, that in the sabbath, spoken of in Genesis, there is not a word respecting worship; it merely refers to God's resting from his labours, and not man. The institution of a week terminated by a holy day, must be divine; the creature had no more right to dedicate to God, to worship, one day in seven, than one day in six or in eight; and what still further proves that it is divine, is, that this appointment of time is purely arbitrary, it depends upon no astronomical phenomena, it neither squares with the revolution of the moon in her orbit, nor with that of the earth in hers, neither with the natural month nor year. The principle being adopted in the Gospel in consequence of the general law of the primitive sabbath, what did the apostles do? They adhered to one day in seven for their religious assemblies; but in selecting that day, they fixed, as was most natural, on that determined by the resurrection of our Lord. Was there any assembly or decree to pronounce a rupture between Judaism and Christianity? by no means. The Gospel does not contain a word on the subject. All that is there found with respect to the institution, except an incidental notice, is as follows: "And upon the first day of the week, when the disciples came together to break bread," Acts, xx. 7; and this day very soon came to be called the "Lord's Day." Rev. i. 10. It appears, positively, that this custom arose from the very nature of things, gained an ascendancy from example, and from the powerful influence which the miracle of the resurrection exercised upon all minds: it is a custom much more than a positive institution, but a custom so deeply founded in the very nature of redemption, that it most readily became universal.

(75.) (See Book III. Chap xxxvi. note 62 to 66.) It is remarkable that the Gospel does not contain a single word indicative of the presence or intervention of a minister of religion in the celebration of marriage.

(76.) This silence is so much the more remarkable as the ceremony of churching formed a part of the Mosaic institutions. If the young mother in Israel bare a son, she was obliged by the law to withdraw for forty days, and for the first seven days to remain in very strict seclusion; both periods were doubled in the case of a daughter; at the end of these respective terms, it became her duty to offer through the priests "a lamb of the first year for a burnt offering, and a young pigeon or a turtle dove,"

and two turtle doves or young pigeons, instead of a lamb, if she was poor. Lev. xii. 1—8. These rites, the shades of which find their explanation in the spirit of the age, and the wise precaution of which resulted from the climate of Asia, constituted the atonement for maternity in Israel, and are amongst the number of those which have been most scrupulously observed. The example of Mary shows that they were still in full force at the time of the Gospel. Luke, ii. 22.

(77.) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers." 1 Pet. i. 18.

(78.) Figurative language prevails to such an extent in the Holy Scriptures, that almost every page contains examples. (See Book IV. Chap. XLIX. note 64.) It is especially important to remark the intensity, if we may so speak, of this metaphorical language, which differs much more widely from the cold precision of our modern phraseology, than is obvious even to those who bestow a minute and careful attention upon the subject. Thus, the striking phenomena, and elemental convulsions of nature, are used to represent great political, moral, and religious revolutions. St. Peter announces the foundation of the Christian church to the people of Jerusalem in these terms: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh . . . and I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts, ii. 16—20; Joel, ii. 28. This merely signified, that the spiritual reign of Jesus had commenced. The Epistle to the Hebrews quotes and comments after this fashion upon a prophecy of Haggai: The same voice which "shook the earth," upon Sinai, "hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken (the Mosaic system) as of things that are made, that those things which cannot be shaken (the Christian law) may remain." Heb. xii. 26, 27. Even in the most familiar conversations, the boldest images are employed, without any transition to prepare the reader for their use: "Jesus answered and said unto them (his adversaries), Destroy this temple, and in three days I will build it up." John, ii. 19. He here speaks of himself, of his body. And speaking of the Baptist, Christ said to his disciples: "What went ye out into the wilderness to see? A reed shaken with the wind?" and these words are a eulogy upon the

firmness of John the Baptist. Matt. xi. 7 ; Luke, vii. 24. As one image often brings another, metaphors are pushed to a great extreme, of which there can be no better example than the following : The life of the body is the emblem of the life of the soul : by an extension of the idea the nutriment of the body represents that of the soul, and this figure is presented in an immense variety of forms : " Blessed are they which do hunger and thirst after righteousness," Matt. v. 6 ; " the water that I shall give him, (is such, as) shall be in him a well of water springing up into everlasting life." John, iv. 14. The meat which Jesus had to eat, which his disciples knew not of, he explained to them by saying, " My meat is to do the will of him that sent me," iv. 32 ; " the cup " which he had to " drink of," Matt. xx. 22, his passion, " the spiritual drink, and spiritual meat " of the Israelites in the wilderness ; " for they did all drink of that spiritual rock, struck by Moses, and that rock was Christ," for them, that is, the means of appeasing their bodily thirst, as Christ satisfies our moral thirst. 1 Cor. x. 4. " The bread that cometh down from heaven, the living bread," the emblem of Christ, and all the figurative language of this passage in which he says : " Whoso eateth my flesh and drinketh my blood hath eternal life ; for my flesh is meat indeed, and my blood is drink indeed," signify, according to the just force of the image, that it is necessary for believers to receive and imbibe Christianity into their spiritual life, in the same manner as food assimilates itself to the bodily nature. John, vi. 54, 55. (St. Paul speaks in the very same spirit in his Epistle to the Corinthians, of those who profaned the Lord's Supper, when he says, that they "ate judgment to themselves." Cor. xi. 29.) The words of Christ which immediately follow the institution of the Lord's Supper, explain those by which they are preceded : He had still before him the cup which he had blessed for the communion ; he had just said to his apostles, " This is my blood ;" and he adds : " But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," until we enjoy the heavenly life together. Matt. xxvi. 29 ; Mark, xiv. 25 ; Luke, xxii. 18.

A single example more will suffice to show the freedom with which the sacred authors employed figurative language, without fear of misleading by its use. St. Paul says : " God hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. ii. 6. By taking this verse apart from the connexion, it would seem, that the apostle was really speaking of the resurrection, properly so called, and of the entrance of the

just into their future country. By no means. The subject relates entirely to this world and not to the other, for the apostle adds, that God has conferred this blessing, "that in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Jesus Christ;" the language is altogether metaphorical; the resurrection, of which he speaks, a resurrection from sin; the heavenly glory represents conversion, Christian conversion. All this is clear from the connexion of the ideas, for, when we "were dead in trespasses and sins," God raised us up from this moral death through Jesus Christ; he raised us to heaven — into a new life of faith, obedience, to the end that we might be saved in the world to come.

It is not now for the first time that infidelity has murmured at the figurative language of the Scriptures. When Ezekiel represented to the first captives who were carried away into Asia, the approaching destruction of Judah and Jerusalem, under the image of a devouring fire, which should destroy "every green tree and every dry tree," some one said of him, "Doth he speak parables?" Ezek. xx. 49.

(79.) A few examples of hyperbole will suffice,—Christ said: "I come not to call the righteous, but sinners to repentance." Mark, ii. 17; Luke, v. 32; Matt. ix. 12. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke, xv. 7. Is it not hyperbolical to speak of just persons, who need no repentance? "Whosoever shall smite thee on the right cheek, turn to him the other also; if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. v. 39—41. "When thou fastest, anoint thine head, and wash thy face." Matt. vi. 17. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . The fowls of the air sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. . . . Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Matt. vi. 25—34. These admirable lessons of confidence, if taken in a perfectly literal sense, would lead to the most reckless improvidence. "He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it." Matt. x. 39; xvi. 25; Mark, viii. 35; Luke, ix. 24. It was in consequence of forgetting the hyperbolical language of these, and such passages as these, that so many martyrs rushed to punishment with a senseless fury, against

which the Church at length protested. The faith sufficient to "remove mountains," the faith to which "nothing shall be impossible," if it be only like a "grain of mustard seed," Matt. xvii. 19; xxi. 22; Mark, xi. 23; Luke, xvii. 6, and the riches which "cannot enter into the kingdom of heaven (which prevent their possessor from becoming a Christian), more easily than a camel can pass through the eye of a needle," Matt. xix. 24; Mark, x. 25; Luke, xxviii. 25, are all expressions, the hyperbolical form of which is perfectly obvious.

(80.) According to the principle previously recognised, that God could only speak to man in human language, it follows that the Divine work of redemption is represented, in revelation, by human works. These expressions, now familiar to our ears, we take in a purely Christian sense. In order, however, to arrive at their true value, we must go back in thought eighteen centuries, and ask what meaning a Jew, or a Pagan, attached to them in the time of our Lord and his apostles. The world was then either Jew or Gentile; and it was therefore indispensable, that the first teachings of redemption should be conveyed in a phraseology suited to their usage and knowledge. In fact, the Jewish or Gentile manners and ideas of the time, have furnished the language, become in some measure the most Christian, to designate Jesus and his work.

The law of Moses, as quoted by St. Paul, pronounces a Divine curse upon the Israelite, who did not observe it entirely, Deut. xxvii. 26; that is to say, a threat of Divine chastisements. Christ, adds the apostle, has "redeemed you from the curse of the law," which has been abrogated by his mission, completed and confirmed by his death, and replaced it by a new law, "being made a curse for us." How? "For it is written, cursed is every one that hangeth on a tree," Deut. xxi. 23; where we are informed, that a person so put to death, ("for he that is hanged is accursed of God,") was not to be suffered to remain all night upon the tree, but to be buried on the day of his execution. Gal. iii. 10—13. The idea of St. Paul is, that the death of Christ put an end to all the severities, rigours, and threats, of the Mosaic law, whose curses he is said, so to speak, to have borne on the cross, since he was condemned as a transgressor of the law. The Jewish colouring in language and modes of thought are here obvious.

"Almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. ix. 22. The rite established by the law of Moses was as follows: Every sacrifice offered to obtain pardon for sin was usually attended by

the immolation of a victim, Lev. iv. &c.; and on the yearly feast of atonement, when the high priest entered into the holy of holies to pray for the forgiveness of the sins of the people, he sprinkled the ark of the covenant with some drops of blood of the animals offered up in sacrifice. But, it is said, that God hath "set forth Jesus, to be a propitiation through faith in his blood," Rom. iii. 24; and that in order to make expiation for our sins, "neither by the blood of goats and calves, but by his own blood, he hath entered in once into the holy place." Heb. ix. 22. It is obvious, that all these images, and a multitude of others, are borrowed from Judaism; and it is contrary to all the rules of sound criticism to distort the sense of them and interpret them to the letter, especially as the very principle itself, from which the analogical reasoning of the sacred author starts, cannot be taken in all its strictness and generality, which he himself intimates by the use of the word "almost." This principle is, that "without shedding of blood there is no remission;" whereas, the law did recognise and admit of expiatory sacrifices unattended with the shedding of blood: "And if he (the transgressor) be not able to bring a lamb . . . then he shall bring two turtle doves or two young pigeons unto the Lord; one for a sin offering, and the other for a burnt offering . . . . But if he be not able to bring two turtle doves or two young pigeons, then he that sinned shall bring for his offering, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon, for it is a sin offering."

"Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it upon the altar according to the offerings made by fire unto the Lord: for it is a sin offering." Lev. v. 7—12. We here see a complete assimilation of sin offerings with and without shedding of blood, and perceive clearly that the essence of the expiation consisted much less in the blood shed, and the death inflicted, than in the gift made to the Lord in the act of reverence, and in the person of the priest. In short, a sacrifice, an offering, consists much less in shedding the blood of the victim than in its consecration; according to David: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14.

It is vain to attempt to lessen the force of these remarks by alleging, that Moses only admits sacrifices without blood as an expiation for sins of ignorance. The obvious tenor of his whole system makes the difference of the offering depend, not on the

difference of the sins to be expiated, but on the poverty of the sinner: he is suffered to make expiation for his sin without the sacrifice of an animal, not because he has been guilty of a minor offence, but because he is poor; and it follows, that this very law of Moses itself destroys all those dogmatic conclusions which have been attempted to be deduced from it, by regarding the principle of "no remission without shedding of blood," as one absolute and unexceptional. The word *almost*, used by the sacred author, brings the New and the Old Testament into perfect accord, and proves the opposition of both to the dogma of expiation by blood.

St. Paul says to Timothy, "If a man also strive for masteries, yet is he not crowned except he strive lawfully." 2 Tim. ii. 8. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." iv. 7, 8. All these expressions are borrowed from the games of the circus: the phrases are, so to speak, scenic phrases — the language of the Athletes; and here every thing is borrowed from heathenism.

The title "Saviour" (synonymous with that of "benefactor," which Christ used in its ancient sense, as appears by his applying it to the kings of the earth, Luke, xxii. 25), was a name of honour among the ancients, and especially among the Greeks; it was bestowed as a testimony of gratitude upon men who had deserved well of their country. Jesus is called the Saviour, not of a people, but of the whole world. John, iv. 42. "He was sent by the Father to be the Saviour of the world." 1 John, iv. 14. And it was impossible to give contemporaries a higher idea of Jesus, or of his works.

The absolute governments of antiquity were dreadful; slavery was horrible; the greatest possible change of condition, and the most valuable of blessings was emancipation; the work of Jesus is, therefore, treated as a liberation, or a redemption (for the words are synonymous, because freedom was usually obtained by a ransom, or purchase), because he conferred upon mankind true spiritual freedom, which had been so long lost, and delivered his followers—the world—from the bondage of sin and death; all the terms employed by the ancients in connection with the liberation or emancipation of slaves, are employed by the sacred writers in reference to Christ and his work: "He is made unto us . . . . redemption," that is, by using the effect for the cause, our Redeemer. 1 Cor. i. 30. "The Son of Man came to give his life a ransom for many." Matt. xx. 28; Mark, x. 45. "For

ye are bought with a price." 1 Cor. vi. 20. "Forgiveness of sins" has no other signification, and all these expressions are employed indifferently: God . . . . "hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col. i. 14.

In ancient times, wars were always wars of extermination; dreadful and prolonged calamities, incessantly renewed, produced by the hereditary hatred of tribe against tribe, and family against family, and founded upon the right of vengeance claimed by the nearest of kin; a right so deeply rooted in public opinion at the time of Moses, that the Jewish legislator, being unable to destroy it, attempted to soften its barbarity by one of his most ingenious laws. Ex. xxi. 13; Deut. xix. 1—13. Consequently, he who fulfilled the office of a mediator, peace-maker, or reconciler, with success (for these names are synonymous), displayed extraordinary virtue and wisdom, and conferred the most precious of blessings. Man, in his condition of sin, selfishness, and idolatry, is spoken of as "an enemy of God," Rom. i. 30; and Jesus is called, "the one mediator between God and man," 1 Tim. ii. 5; "the mediator of the new testament," Heb. ix. 15; xii. 24; "the surety of a better testament," Heb. vii. 22; "the mediator of a better covenant, which was established upon better promises," viii. 6. The best commentary upon the whole of these passages, is that given by St. Paul himself, when he says: "For it pleased the Father, that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven." Col. i. 19, 20.

But, literally, Jesus was neither a malefactor cursed by the law of Moses, a priest entering into the sanctuary, a judge presiding at the games, a liberator of slaves, nor the mediator of a treaty of peace. All these expressions, at present Christian, but which were not so in their origin, are merely figures under which we must seek for the pure and sublime truths of the Gospel.

(81.) "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all. . . " Does it follow, then, according to the apostle, that all the disciples of this master, all the children of this common father, have attained unto the same degree of progress? No: for he adds, "But unto every one of us is given grace according to the measure of the gift of Christ," Eph. iv. 4—7; and it is Christ "from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of

every part maketh increase of the body unto the edifying of itself in love." iv. 16.

(82.) The principle of the individuality of redemption is obvious from many of our Lord's instructions in the Gospel. "Ask," says Jesus to the multitude who were listening to his sermon on the mount, "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Matt. vii. 7, 8. These words are applied by St. Luke in his Gospel to prayer, whereas in the sermon on the mount they are used in a general sense. "They that are whole need not a physician, but they that are sick; — for I am not come to call the righteous, but sinners to repentance." Matt. ix. 12; Mark, ii. 17; Luke, vi. 31. Admitting, what is indisputable, that every man has need of redemption, it follows, from the declaration of Christ respecting the object of his mission, that there are shades of difference in redemption according to the wants of the soul. "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose, that he to whom he forgave most. And he said unto him, Thou hast rightly judged." Luke, vii. 41—43.

(83.) The object of one of Job's most remarkable discourses is intended to show the powerlessness of all human wisdom to penetrate the secrets and follow out the ways of Providence, and the conclusion of his reflections is this: "And unto men he (God) said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job, xxviii. 28. The preacher comes to precisely the same conclusion: "Fear God and keep his commandments; for this is the whole duty of man." Eccles. xii. 13.

It would require nothing less than the transcript of the whole Gospel, to bring forward every thing which is said in proof of the principle, that a dogma without its application, knowledge without practice, and faith without works, are dead.

When asked how to obtain eternal life, Christ, having recapitulated the commandments, said, "This do and thou shalt live." Luke, x. 28; and when it was answered that all these things had been done, what did he ask more? More faith? more knowledge? more dogmatism? No, he asked for more practice, more faithfulness, more love: "Sell all thou hast, and distribute unto

the poor, and come, follow me!" Matt. xix. 21; Mark, x. 21; Luke, xviii. 22.

There is only a single picture of the judgment given in the Gospel: "The sheep on his right hand" are those to whom Christ will say, "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; was sick, and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 35, 36. Of faith and belief there is not a word.

St. Paul, who is so frequently represented as the defender of the doctrine of justification by faith alone; who is said to have placed it in the first rank, and degraded works to the second, has in reality taught nothing of the kind. It is always forgotten, that the Epistles to the Romans and Galatians were written to Judaizing Christians, or to those at least who regretted Judaism, and were desirous of returning to its forms. All the obscurities and difficulties in these Epistles will at once disappear if, in reading them, the word *Christianity* is substituted for that of *faith*, and *Judaism* for *works*. The plain and obvious meaning will then every where appear: it will be seen, that the ceremonies and observances of the law of Moses, insufficient in their very nature, are not only useless under the dominion of the law of Christ, but are calculated to trammel and weaken its moral and spiritual virtue and influence. With this view, the apostle quotes the example of Abraham, justified by a faith, free from the bondage of the law, which did not exist, and a Christian in some measure in anticipation, by the firmness of his hope, and the severity of his trials: "Abraham believed God, and it was counted unto him for righteousness." Rom. iv. 5. "Therefore we conclude, that a man is justified by faith without the deeds of the law," iii. 28; or "by works of the flesh," iv. 1; that is, outward and material observances. "But," says St. James, "was not Abraham our father justified by works, when he had offered his son Isaac upon the altar? seest thou how faith wrought with his works, and by works was faith made perfect? Ye see, then, how that by works (Christian works) a man is justified, and not by faith only." James, ii. 20—24. Works are the soul of faith, and without a Christian life a Christian faith is nothing.

In reality, St. Paul, not content with contradicting both St. James and St. John, would have belied himself if he had actually made any separation between faith and works, and given one any precedence over the other. On the contrary, he combines faith and love: "If any man love God, the same is known of him," 1 Cor. iii. 3; and, of the three great Christian virtues,

"faith, hope, and charity," he declares, that the "greatest is charity." xiii. 15. His doctrine, properly understood, is completely in accordance with that of St. James, who maintains that faith without works is a soul without a body; and, according to St. Paul, faith, so great as to be sufficient to remove mountains, without "charity, is nothing." xiii. 2.

By teaching the pre-eminence of faith alone above doctrines applied to duty, St. Paul would have fallen into precisely the same errors as the Jewish doctors, who maintained that the mere knowledge of the law was sufficient to secure to the peculiar people of God, under the first covenant, the Divine favour; and that dangerous delusion was refuted by St. Paul himself: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom ii. 13.

According to St. John, "He that saith he abideth in him"—believes in Christ—"ought himself also to walk, even as he walked. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John, ii. 6—10.

And St. James, availing himself of the most general language, by which Christianity might be designated in all its aspects, has said: "Pure religion, and undefiled before God and the father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, i. 27.

(84.) Resemblance between God and man, re-established in its purity and glory, embraces knowledge. "I shall know," says St. Paul, "even as also I am known," 1 Cor. xiii. 12; that is, thoroughly.

(85.) St. Paul, in an admirable passage of his first Epistle to the Corinthians, gives most positive instruction concerning the four points in dispute: 1st. The necessity of not going out of the field of the Gospel, otherwise the question is completely changed: 2ndly. The immense advantage of religious truth: 3rdly. The great danger of religious error: and, 4thly, the innocence of sincere error. "For other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones (sound doctrines), wood, hay, stubble (errors); every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss (derive nothing from his error): but he himself shall be saved; yet so as by fire," that is, not without danger to his soul. 1 Cor. iii. 11—15. The image of fire, which St. Peter

uses in the same sense, 1 Pet i. 7; iv. 12, is only here employed as a proper continuation of the allegory; it is the fire of the crucible, in which metals, instead of being destroyed, are purified from dross, and the lighter elements of wood and stubble perish.

(86.) A remarkable text of St. Paul indicates, that harmony is possible between zeal for the truth and the law of charity. Unfortunately this passage, which is very imperfectly translated in many versions, cannot be given, in all its force in any. The word "truth" in the modern languages, has no corresponding verb; St. Paul's idea is, that it is necessary to profess, seek, and teach "the truth in love." Eph. iv. 15. The translation which would best express the apostle's meaning would be,—do "the truth in love."

(87.) St. Paul has said: "Endeavour to keep the unity of the spirit in the bond of peace," Eph. iv. 3: not in the bond of faith. This duty, however, necessarily involves two others: "Him that is weak in the faith receive ye, but not to doubtful disputations," Rom. xiv. 1, xv. 1; and to reject heretics (that is, those who form sects), "after the first and second admonition." Tit. iii. 10.

(88.) In order to lay before our readers those Christian truths of the very highest order, which have been impregnated with the notions of time and space, and covered over with human varnish, it would be necessary to go through the whole Christian system, inasmuch as the forms of our thought necessarily become the forms of our language. A few examples will suffice.

Christianity rendered local: Jesus declares, that in the day of his death he will be "in paradise," Luke, xxiii. 43; on the same day he was laid in the tomb. Infidelity has asked how these things could be, and whether it is possible to believe in these goings and comings from the world to the tomb and to heaven, and from heaven and the tomb into the world. The difficulties are increased if the passage of St. Peter, applied to the three days between Christ's death and his resurrection, be understood in the Hebrew sense, as a period of sojourn among the spirits of the departed: "By which he went also and preached unto the spirits in prison." 1 Pet. iii. 19. Questions of the same kind have been raised respecting his resurrection: "And when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight." Acts, i. 9. Taken up, *where?* Into the atmosphere, into space? . . . . It is obvious, that in all such cases Christianity is localised. The substance of these doubts instantly ceases to exist as soon as we remember that space has nothing objective in it, and that ascen-

sion is merely the simple fact of the passage of Christ from the life of this world to his heavenly life.

(89.) Christianity rendered temporal. (See Book II. Chap. XIX. note 2.) These passages explain the point of view in what concerns man. As regards Christ, in the character of the only Son of God, we read, in the first line of St. John's Gospel: "In the beginning was the word," John, i. 1; and we ask how, then, has the Infinite Being been able to preserve this inalienable priority. . . . . The inadequacy of the last word betrays the want of correctness in the idea; there can be no question as to subjective priority, if time is nothing more than a mere form of human thought; everything is present — nothing past — nothing future: these are mere forms of our understanding; and that is all! (See note 104 of this book.)

(90.) (On the whole of this chapter see Book II. Chap. XXII. and its notes.) It is very clear that the future condition both of the righteous and the wicked is represented in the Gospel by images. Independently of all that has been said in reference to the human language of revelation, and the necessity of its writers availing themselves of language within the reach and comprehension of a first generation of Christians, we cannot, in representing any state of existence, do otherwise than borrow the colours of our representation from our present mode of being. "It doth not yet appear what we shall be," 1 John, iii. 2; nor can it appear. Hell is, consequently, represented by poetical images of punishment; profound darkness, whence cometh "weeping and gnashing of teeth," Matt. viii. 12; xxii. 13; xxiv. 51; xxv. 30; Luke, xiii. 28; as "everlasting fire," Matt. xviii. 8; xxv. 41; Jude, 7; "unquenchable fire," Matt. iii. 12; Mark, ix. 43; Luke, iii. 17; "flames," in the midst of which "even dipping the tip of the finger in water to cool the tongue" is besought as a blessing, Luke, xvi. 24; "torments," the "smoke" of which "ascendeth up for ever and ever," Rev. xiv. 11; "a worm that dieth not." Mark, ix. 44. These punishments are undergone in "a great gulf," separated from the abodes of the righteous, Luke, xvi. 26; and which is called "hell," xvi. 23 (properly, according to the Jewish notions, a subterranean place of darkness), or "Gehenna, hell-fire." Matt. v. 22; Mark, ix. 43; Luke, xii. 5. Gehenna was the name of an originally delightful valley near Jerusalem, which the Jews had made the sanctuary of the abominable idolatries of Moloch, consisting chiefly in "making their children pass through the fire," in burning them in honour of Moloch, at the foot of his statue. 1 Kings, xi. 7; 2 Kings, xvi. 3, 4. After the destruc-

tion of this worship by Josiah, xxiii. 10, the valley was used as a place of reception for the refuse of the city of Jerusalem, the dead bodies of animals, and even those of criminals. Continued fires were kept burning, to destroy the dangerous effluvia of these remains; and the name of the place thus become execrable, was adopted to designate the sojourn of the wicked.

On the other hand, heaven is represented under the figures of Oriental splendour, feasts, and festivities, at which the glorified ancestors of the chosen people, "Abraham, Isaac, and Jacob," presided. Matt. viii. 11. Where the poor, reaping their reward, are "carried by angels into Abraham's bosom," that is, to the first place, nearest to him, Luke, xvi. 22; to the heavenly table, which is that of the Messiah himself, "to sit on thrones, judging the twelve tribes of Israel," Luke, xxii. 30; Matt. xix. 28; where they are "heirs of God, and joint heirs with Christ," Rom. viii. 17; put into possession of "the kingdom prepared for them by their heavenly Father," Matt. xxv. 34; receiving "crowns of glory that fade not away," 1 Pet. v. 4; and, finally, where they shall "shine forth as the sun in the kingdom of their Father." Matt. xiii. 43.

(91.) (See Book II. Chap. xxiv. and its notes.) The coming of Christ presents, perhaps, the most formidable stone of stumbling on which both knowledge and faith make shipwreck. All these difficulties spring from that false criticism which has so long prevailed and taken its stand upon a foundation which is impossible — absolute inspiration. The difficulties disappear before the principle of relative inspiration — inspiration, bestowed as far as was necessary, leaving the sacred writers to speak their own language, and no other whatsoever. The question is one of immense importance, — a question which would require a volume, and innumerable quotations, fully to illustrate and solve; its essence is as follows:

The Jews, resting upon an erroneous interpretation of the prophecies, believed, 1st. In the perpetuity of their law, and their worship — and even of their temple, in which God was present. The prodigious and magnificent embellishments which Herod the Great had just lavished on the temple, gave strength to this melancholy illusion of their national and religious pride.

2dly. In the temporal reign of the Messiah: the object of the Messiah's mission, according to the pious Hebrews, was to work a reform in morals, and to restore the law of Moses to its purity. "When he (the Messiah) is come," said the woman of Samaria, "he will tell us all things." John, iv. 25. All however believed, that he was to triumph over all their enemies, the enemies of the

Jews; to exalt Israel to be a royal nation; to make Jerusalem the capital of the world; — its temple, the sanctuary of all nations; and after a flourishing reign of more or less duration (for the duration was a point of dispute in the Jewish schools), to transport all his faithful subjects to the heavenly Jerusalem.

3dly. In an end of the world, a material end of the world, which would happen, so to speak, when: The elements should be dissolved, — the heavens rolled up, — the stars shaken from the firmament, — the globe on fire; and this to be followed by the resurrection and the general judgment; events at which the Messiah was to preside, appearing on the clouds of heaven, and surrounded by legions of angels.

All these notions were current among the Jews, before the Gospel: Jesus did not give them birth, but found them existing in their minds; they were, in fact, so general and popular, and so familiar in their mouths that, 1. The cessation of their worship; 2. The destruction of the temple; 3. The fall of Jerusalem; 4. The reign and coming of the Messiah; 5. The end of the world; and 6. Resurrection and judgment, were terms and phrases almost synonymous in the minds of the Jews, — events almost simultaneous.

The apostles and disciples of Jesus were Jews, in the fullest sense of the word, and imbued with all the Jewish opinions of their age.

Curiosity, and especially that of humble and ill-informed men, is always easily excited by the vague and impressive perspective of the close of human destiny in this world; and the more the ministry of Christ gained ground, the more his apostles and disciples began to place confidence in him as the Messiah; the more was their curiosity necessarily inflamed with the idea of all these coming events. This curiosity, which was at once patriotic and religious, full of affection for Christ, natural, and in this sense, legitimate, — but indiscreet and dangerous, was so strongly founded on deeply-rooted prejudices, that it could not possibly be immediately dispelled; it was of such a nature that Christ could neither thoroughly enlighten it, impose complete silence on its working, nor merely avoid taking notice of its existence.

If, however, we pay attention to things and not to words, if we attentively compare the teachings of our Lord, and the circumstances in which they were delivered, we shall discover that, in this situation, Christ prescribed to himself three rules of action from which he never departs, and whose wisdom and justice are fully established by the complete success with which they were attended.

1. As regarded the destruction of Jerusalem and its temple, of the religion and nationality of the Jews, he announced the period of it clearly enough, not by a precise date, but by fixing it within such narrow limits that, after the event especially, no one could be deceived.

2. As regarded his temporal reign, the political triumph, the glory and earthly prosperity, which they expected in the time of Messiah, the king, he expressed himself vaguely to his disciples, assured that their error would be dissipated in time, and by the course of events; he was pleased to suffer this progress to be slowly accomplished, by their faith, love, and humility.

3. As regarded the end of the world, properly so called, in the only sense which Christianity assigns to this phrase (see Book II. Chap. XXIV. and its notes), Christ simply declared himself ignorant of the time of the event; and, *à fortiori*, it is obvious, that he never for a moment entertained the idea of giving his apostles information concerning it, but that they too were ignorant of it, as we also remain.

An accessory observation may be here made: that the most figurative and hyperbolical expressions were natural to the genius of the East, in reference to this subject. (See note 79. of this Book.)

If now, keeping all that has been said present in our minds, we proceed to an analysis of the texts, our attention is naturally first called to the remarkable conversation held by Christ with his apostles, and recorded in the three synoptical Gospels, Matt. xxiv.; Mark, xii.; Luke, xxi.; and a single remark will serve to open up and explain the whole. The whole of this chapter is not a connected discourse, but a dialogue between Christ and his apostles, of which the evangelists have recorded the *answers* of our Lord, without recording the *questions* of his apostles. The innumerable discussions and reasonings to which this passage of the New Testament has been subjected, and the violence to which criticism has resorted to remove the difficulties that surround it, have all arisen from the attempt to give it a connection and unity which it does not possess.

The mode above referred to is by no means unusual with the evangelists: examples abound to prove, that in giving accounts of the conversations of Jesus, the evangelists limited themselves to recording his answers, and sometimes in the form of a monologue — a continuous discourse. The objects, remarks, and questions of his interlocutors are understood. Christ, in fact, did not deliver a discourse; he conversed.

Jesus was going out of the temple; his disciples expressed their

admiration of the buildings, Matt. xxiv.; of "the stones," Mark, xiii. 1; and "the goodly stones and gifts" with which "it was adorned," Luke, xxi. 5; when he said to them, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The remark created a lively sensation in their minds; and when arrived at the summit of Gethsemane, from whence they had a full view of the temple and its splendour, his disciples asked him saying: "Tell us when shall these things be?" (which shews that the conversation had continued by the way), "and what shall be the sign of thy coming, and of the end of the world?" They ask concerning ALL these things, and yet they ask for ONE sign only (the Gospels are uniform in the record); and this is a positive proof, that, as has been observed, "all these things" constituted in the minds of the disciples of Jesus, simultaneous events, or events dependent upon and closely following one upon another.

It is difficult, not to say impossible, to separate into distinct answers, arranged one by one, the words of Christ throughout this conversation; the vagueness of the adverbs of time with which the language is interspersed, is the main cause of the difficulty; but it is not less clear, 1st. That he says nothing of his pretended temporal kingdom.

2dly. That he fixes the period of the destruction and fall of Jerusalem and of the temple, or of his coming to take vengeance on the Jews: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Matt. xxiv. 34; Mark, xiii. 30; Luke, xxi. 32. By speaking thus he confirmed what he had said to the apostles, after their first mission: "Ye shall not have gone over the cities of Israel till the Son of Man be come," Matt. x. 23; (words which it is impossible to understand in the absurd sense in which some critics interpret them: I shall see you again before your task is finished.) He had just said: "They shall deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake," x. 17, 18; and these predictions, which could have no reference to their first attempts at propagating the Gospel, which took place during the life of Jesus, prove that he is speaking of apostolic labours after his death. Thus, again, in another case, Jesus delivering a discourse, a few days before his death, much in the spirit of his sermon on the mount, concludes his reproofs of the scribes and Pharisees in these words: "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," xxiii. 38, 39; that is, till you

shall be forced to acknowledge me as the Messiah. By this threat he positively declared, that many of his auditors should be still living on his coming to judge the nation — in a word, at the destruction of Jerusalem.

A very curious trait in the conversation will serve to complete the proof of our Saviour's intention to fix the period of this great disaster with a sufficient degree of accuracy: "But pray ye, that your flight be not in the winter, neither on the sabbath day." Matt. xxiv. 20; Mark, xiii. 18. Christ, in the person of his apostles, here addresses himself to their fellow-countrymen, the Jews in general. The word flight in this passage signifies *exile* or *transportation;* and our Lord's idea is, that the dispersion of the nation would be accompanied with very great sufferings in the severe season, and at the times of the great feasts. History, in fact, attests, that the Jews looked upon it as a mark of the Divine indulgence, that Jerusalem, after its first overthrow, should have been taken by the armies of Babylon during summer, in the months of July and August. 2 Kings, xxv. 3—8; Jer. lii. 6—12; and that, during the siege of Titus, they suffered dreadfully from their fanaticism in not defending themselves on the feast days and the sabbath.

Every thing, therefore, agrees in showing Christ's intention to fix, within sufficient limits, the period of the great national calamity with which the Jews were threatened, so as to leave no doubts on the minds of his followers, that that event would happen whilst they were yet living, before their generation had disappeared. Why this prophecy of a proximate time? The reason is clear, grave, obvious: it was necessary that the end of the Mosaic system, the destruction of the nationality of the people of God, who had refused to be the people of Christ, should not be regarded, either by Jews or Christians, as a revolution, a war, an ordinary conquest; it was necessary that the part taken by Providence in this immense disaster should be manifest to the eyes of all.

3rdly. As regarded the period of the end of the world, properly so called, "That day and that hour, which knoweth no man, no not the angels, which are in heaven, neither the Son, but the Father;" Mark, xiii. 32. it is obvious, by the use of such language, that Christ did not wish to leave any kind of hope in the minds of his followers of being able to penetrate into this mystery. He does not say of the end of the world, that it is near or will be distant, that it will happen soon or a long time after the destruction of the temple and worship of the Jews. He says nothing on the subject, and abandons it completely to the faith of his followers.

It so happened, that the Jewish element was still so dominant in their minds, that they mistook the tendency of our Lord's language; but in proportion as time rolled on, in proportion as Christ's followers observed Christianity continuing its march, advancing slowly, and step by step, their mistake began to disappear. It is a fact, well ascertained, that the first three Gospels, the Acts, St. Paul's Epistles, that of St. James and the first of Peter, were written before the destruction of Jerusalem, and that St. John wrote after that event. If we follow the Epistles of St. Paul in their chronological order, the earlier are those in which his expectation of the end of the world is that of a proximate event, and in the latter his language on this subject is modified, and the coming of Christ is regarded as distant.

In the first Epistle to the Thessalonians St. Paul says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv. 17.

All the ingenuity of criticism has failed to give these words any other than the natural sense which they present. The apostle, in this passage, evidently confounds the different comings of the Lord. It is certain, also, that in the second Epistle he anticipates the abuse which might easily be made of his language, and is careful not to leave those, to whom he wrote, under the impression, that the coming of the Lord was a thing which might take place at any moment: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not so soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. ii. 1.

In the Epistle to the Corinthians, about five years later in date than that to the Thessalonians, his language is, perhaps, still a little less precise: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father . . . . . the last enemy that shall be destroyed, is death. . . . . Behold, I show you a mystery; we shall not all sleep, but we shall all be changed . . . the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 24–26. 51, 52.

In his Epistles written from Rome, about five years later still than those to the Corinthians, a new shade of difference is to be observed in the language employed by the apostle on this subject. He merely observes: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like

unto his glorious body." Phil. iii. 20, 21. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4.

In his last Epistle—the second to Timothy, written shortly before his death, the difference is still more obvious; the apostle is far from having renounced the idea of the last day of the world, which had already commenced, 2 Tim. iii. 1; or the notion of a coming of the Lord, iv. 8; or that of the presence of the "quick and the dead," at the day of judgment, iv. 1; but without fixing anything with precision, he limits himself to affirming, with his invincible confidence: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." i. 12.

The Epistles and Gospel of St. John, written after the destruction of Jerusalem, do not contain a word in relation to the first coming, that is, to the fall of the Mosaic system and the destruction of the temple. There is only one reference to the resurrection "at the last day," John, vi. 40. Does it follow, that St. John did not believe in a coming of the Lord? By no means. In his Epistle he writes, "And now little children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John, ii. 28. And further, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him." iii. 2. From such language, however, it was very difficult to draw any precise conclusions as to the period of the coming. The only passage from which it might be supposed that St. John regarded the event as near, is this: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know, that it is the last time." 1 John, ii. 18. This passage has been very variously interpreted. The apostle has just observed: "The world passeth away, and the lust thereof," ii. 17; and by a very natural association of ideas, his mind passes to the scenes of the destiny of man. The sense of this passage may be compared with the reply of Christ to the curiosity of Peter; an answer which John has preserved: Peter, curious to know something of the destiny and end of John, said to Christ, "Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee?" John, xxi. 22. This answer, badly understood, led to an opinion among the disciples, that "that disciple should not die;" that is, that he should live till the coming: and the evangelist adds, "Yet Jesus said not unto him, he shall not die; but, if I

will that he tarry till I come, what is that to thee?" All that can be concluded from these comparisons is, that the period of the coming of the Lord was very uncertain in the mind of the apostle.

The whole of this examination proves the justness of our remarks on the silence and observations of Jesus in reference to this matter; and the religious deduction to be drawn from it is, that human intelligence, even when illumined by inspiration, is unable to discover the mysteries which God has been pleased to veil.

(92.) St. Paul, having laid down the principle of the universal responsibility of man, within and without the circle of revelation, and thus shewn that God has a right to call every man into judgment, adds these remarkable words: "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." Rom. ii. 16.

(93.) In the very midst of those purely objective expressions, by which the coming of the Lord is represented in the sacred volume, a few traits present themselves, in which the subjective sense, very vaguely indeed, appears.

"When he (the Lord)," says St. Paul, "shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day," 2 Thess. i. 10; "in whom, though now ye see him not, yet believing ye rejoice," says St. Peter. 1 Peter, i. 8. "And unto them that look for him shall he appear the second time, without sin unto salvation." Heb. ix. 28. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. i. 7.

(94.) This distrust of the future glory of the Gospel springs from ignorance; how can minds, which disown or do not comprehend Christianity, form any idea of its conquests, the progress of believers, and the triumphs of their Divine chief? No conclusion whatever can be drawn from the distrust of sceptics; they are of the world; and Jesus said, both of his disciples and of himself, "They are not of the world, even as I am not of the world." John, xvii. 16.

(95.) The heavenly life, the reign of Christ in heaven is clearly taught in the Gospel: "For though he was crucified through weakness, yet he liveth by the power of God." 2 Cor. xiii. 4. The Hebrew poets represent God as seated upon a throne in heaven, like a king and judge: "The Lord hath prepared his throne for judgment," Ps. ix. 7; "the Lord's throne is in heaven," xi. 4; and this image has given rise to that of

" sitting on his right hand," to express the highest degree of subordinate glory and power: " He was received up into heaven, and sat on the right hand of God," Mark, xvi. 19; " who is gone into heaven and is on the right hand of God," 1 Peter, iii. 22; " and set him at his own right hand in the heavenly places," Ephes. i. 20; " he sat down on the right hand of the Majesty on high." Heb. i. 3.

The notion of a kingdom implies that of subjects; and the Gospel in a multitude of passages attests the continuance of the relation between man and their Saviour and head.

If " eternal life " (that is to say, in the text, the condition of arriving at eternal happiness), is to know, " the only true God and Jesus Christ, whom he has sent," John, xvii. 3; how can it be at once neglected and fulfilled?

If, " When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 10; his life in heaven, for he speaks of that which followed his earthly death. The notion of the apostle therefore is, that our reconciliation to God will continue to be progressive: " Thus we are joint heirs with Christ." viii. 17.

St. Paul, when speaking of the propriety or necessity of Christians observing the ceremonies of the Mosaic law, says: " For none of us liveth to himself and no man dieth to himself;" that is to say, apart from dependence on the Lord, " for whether we live, we live unto the Lord," to be submissive to him; or " whether we die, we die unto the Lord," to be judged by him; " whether we live, therefore, or die, we are the Lord's," subject to his commandment, and amenable to his judgment. " For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." xiv. 7—9.

" Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus," says St. Paul to the Corinthians, and " shall present us with you." 2 Cor. iv. 14.

" Christ is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephes. i. 21. " He is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence," that is in this world and the world to come; " and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. i. 20, 21. For the moment " your life is hid with Christ in God," or with the

life of Christ; and it is of the heavenly life he speaks, when he says; "When Christ who is our life (who gives it) shall appear, then shall ye also appear with him in glory." iii. 3, 4.

"Wherefore God also hath highly exalted him, and given him a name, which is above every name . . . . of things in heaven, and things in earth, and things under the earth (see Book II. Chap. XXIII. note 34.), that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9—11.

(96.) At present, "we walk by faith and not by sight." 2 Cor. v. 7. The reverse will be our manner of walking in the future life.

(97.) According to our Lord's promise in the parable of the talents, those servants, who in this world "have been faithful over a few things, shall be made rulers over many things" in a better life. The water which shall quench all spiritual thirst, "shall spring up into everlasting life," John, iv. 14; the meat that does not perish, is that "which endureth unto everlasting life." vi. 27. The force of the Greek particle indicates, not merely an effect which leads to the life of heaven, but which is there prolonged. "Charity," says the apostle Paul, "never faileth." 1 Cor. xiii. 8.

A very remarkable passage in the Epistle to the Hebrews fully confirms the idea of a Christianity in heaven; all those who lived by faith, and upon whom the author pronounces a eulogy in this chapter: "Looked for a city, which hath foundations, whose builder and maker is God," xi. 10; "and confessed that they were strangers and pilgrims on the earth," xi. 13; "who desired a better country, that is, a heavenly." xi. 16. "And these all, having obtained a good report (in this world) through faith, received not the promise: God having provided for us (Christians) some better thing, that they without us should not be made perfect." xi. 39, 40.

(98.) Thus, St. Paul and St. Peter, speaking of the times anterior to the Gospel, employ this remarkable expression: "The times of this ignorance." Acts, xvii. 30; 1 Peter, i. 14. (See the following note.)

(99.) We are not permitted to cast a doubt upon the fact, that *unavoidable* ignorance, of which God alone is the judge, and which unquestionably exists in an infinite variety of degrees without and within the Church, will be regarded as a justification before the tribunal of the supreme judgment. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James, iv. 17. "For where no law is, there is no transgression." Rom. iv. 15. "And some of the Pharisees, which were with

him, heard these words and said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin." John, ix. 41. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us." Matt. xx. 6, 7. St. Paul, overwhelmed with regret and remorse for having persecuted the followers of Jesus, nevertheless avers, that he "did it (sinned) ignorantly in unbelief." 1 Tim. i. 13. And our Divine master has given his sanction to the recognition of this principle, by his admirable prayer: "Father, forgive them, for they know not what they do." Luke, xxiii. 34.

It is, moreover, so much the more necessary to admit that God alone must be the judge of this condition of the soul, as there exists a kind of ignorance, of evil alloy, which is not, if we may so say, sufficiently involuntary, and with which the heart is more chargeable than the mind. In the time of the Gospel, there were many examples of this kind; among the Jews; these were the men of whom Christ said: "They loved darkness rather than light, because their deeds were evil." John, iii. 19. And amongst the Gentiles: St. Paul accuses them of an ignorance by which, they were "alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. iv. 17, 18.

(100.) It is above all, important to observe, that the question is by no means disposed of by the use of the word *eternal*. In the modern languages, this word is used in one sense only, and indicates infinite duration, when spoken of God; and perpetual, when applied to his creatures. In the Greek, this adjective, as well as the substantive from which it is derived, has a variety of meanings; its primitive meaning is merely that of duration, long or short, definite or indefinite. Those words are, therefore, according to circumstances, rendered by all those different words which express the notion of duration, past, present, or future. Jesus, in speaking of the fig-tree, said: "Let no fruit grow on thee henceforward for ever." Matt. xxi. 19. "Peter saith unto him, thou shalt never wash my feet." John, xii. 8. In these passages, *for ever* and *never* are the same. The word is sometimes taken to express the duration of the present life: "Wherefore," says St. Paul, "if meat make my brother to offend, I will eat no flesh while the world standeth," as long as I live. 1 Cor. viii. 13. Notwithstanding these restricted meanings, the word might be the more easily taken in its etymological sense *to be always*, as it is used sometimes in the singular, and sometimes in the plural. Thus, it is em-

ployed to denote absolute eternity: "For thine is the kingdom, and the power, and the glory for ever," Matt. vi. 13; "the Creator, who is blessed for ever," Rom. i. 25; ix. 5; xi. 36; or, "To whom be glory for ever and ever." Gal. i. 5. And the Jews said of the Messiah: "We have heard out of the law, that Christ abideth for ever." John, xii. 34. In a multitude of other passages, however, this word merely means the future life in opposition to the present; this signification is obvious in the sentence: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 32. The very same word here denotes the life which terminates and that which has no end; and this text proves beyond dispute, that the word does not always bear the meaning of eternal duration, even when it is applied to Christianity. This meaning is confirmed by another remarkable passage in the Gospels: Jesus speaking of those who shall have left all to follow him, says, "They shall receive an hundredfold now in this time . . . . . and in the world to come, eternal life," Mark, x. 30; Luke, xviii. 30; that is to say, in the heavenly life, in opposition to the earthly rewards previously mentioned. To translate it differently would be to say, shall receive in eternity, eternal life—a senseless pleonasm. St. Paul, too, employs this word in a double meaning. . . . . Christ is said by him to be far above all dignities, "not only in this world, but in that which is to come." Ephes. i. 21.

It is impossible to avoid concluding from a review of these passages, that the doctrine of eternal punishment is a mere deduction from, and not a positive declaration of the sacred books; it has been said, the future life is eternal; there will be punishments; punishments, therefore, are eternal; the *petitio principii* in this attempt at argumentation is flagrant. In aid of such reasoning as this, a corresponding interpretation has been put upon the famous passage: "And those (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 46. The examination, however, in which we have been engaged, all goes to demonstrate that the word *everlasting* in this phrase simply signifies *future,* in opposition to what is *temporal and present.* The sense, therefore, is this: the wicked shall go to the punishments of the world to come, and the righteous to the life, that is, to the happiness of this new world; and our Divine master himself has given the true commentary upon this passage when he said: "All that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John, v. 20.

(101.) That afflictions and sufferings are to be regarded as moral lessons, and means of moral and religious progress in the human soul, is one of the principles of all schools, and a principle which the Holy Scriptures express in the plainest and most affecting terms: "Before I was afflicted, I went astray; but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes." Ps. cxix. 67. 71. "Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. xii. 11. To suffer is always to suffer; and it remains yet to be proved, that sufferings endured by the same being may be remedial, and are remedial in this life, and are not so in the life to come.

(102.) It requires no ordinary prudence and sagacity to deduce positive conclusions from a parable, in which every thing is poetry and fiction: the instruction lies more in the spirit of the whole than in its details. There are, nevertheless, parables in which each trait conveys a definite meaning; and Jesus Christ himself has furnished us with an example of this kind of interpretation, in his explanations of the parable of the sower, and that of the tares. Matt. xiii. 18—23, and 36—43. "And in hell he (the rich man) lifts up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." Luke, xvi. 23. The meaning, obviously, is, that the condemned continue to have a sense of what they have lost: The wicked man said to Abraham, "Father Abraham, have mercy on me, and send Lazarus to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment." xvi. 27. It might be argued, from this passage, that the condemned have still good feelings, but this would be apart from the object of the parable; but what may at least be truly and justly concluded from it is, that the condemned assuredly preserve a clear and distinct feeling of their responsibility. Hell is inconceivable in any other sense.

(103.) Difference of responsibility: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke, xii. 48. Jesus said to Pilate: "Therefore he that delivereth me unto thee hath the greater sin." John, xix. 11. "Every one will receive the things done in his body." 2 Cor. v. 10. "For as many as have sinned without law, shall also perish (be punished) without law: and as many as have sinned in the law, shall be judged by the law." Rom. ii. 12.

Difference of retribution: "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke, xii. 47, 48. Jesus, availing himself of a hyperbolical adage, which occurs very frequently in his discourses, said of the towns of Judea which refused to receive his apostles, or disciples: "But I say unto you, it shall be more tolerable in that day for Sodom than for that city" which refused you. "It shall be more tolerable for Tyre and Sidon at the judgment," Pagan and very corrupt cities. Matt. x. 15, xi. 22; Mark, vi. 11; Luke, x. 12—14. These words were of so much more dreadful import in the ears of the Jews, as the recollection of the fearful visitation which befel the cities of the plain had long been regarded by them as an image of the most tremendous Divine judgments: "For the punishment of the iniquity of the daughter of my people," says Jeremiah in his Lamentations, "is greater than the punishment of the sins of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. iv. 6. "It rained fire and brimstone from heaven, and destroyed them all," Luke, xvii. 29; and in the Book of Revelation, Sodom, the city of the crucifixion, Rev. xi. 8, is used as an image of Jerusalem; whilst Babylon represents Rome, the city of the seven hills, xvii. 9, recently set on fire by Nero, xvii. 16—18. To announce punishments, therefore, more dreadful than those which befel the accursed cities, was to announce a just measure, even in the most awful manifestations of Divine justice.

(104.) The general restoration of mankind, in virtue of redemption, is taught with a degree of clearness suitable to this mystery: God "having made known unto us the mystery of his will, according to his good pleasure which he hath purposed to himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ (that is, the whole human race), both which are in heaven, and which are on earth" (that is, all our generations). Eph. i. 10. "For he hath put all things under his (Christ's) feet. But when he saith all things are put under him; it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 27, 28. Then only will redemption be consummated.

This noble and exalted doctrine, the last word of God to man, founded upon the whole of that theory of the Gospel which our work has explained, meets with an incomparable guarantee in

those passages which seem to attribute the creation to Jesus Christ; and that doctrine, in its turn, finds a guarantee in this, because this alone furnishes a satisfactory explanation of it, both to reason and faith. "All things were made BY him the Word (that is, by means of), and without him was not any thing made that was made." John, i. 3. "But to us there is but one God, OF whom are all things and we FOR him; and one Lord Jesus Christ, BY whom are all things, and we BY him (by his means), 1 Cor. viii. 6; who (Christ) is the image of the invisible God, the first-born of every creature; for by (FOR) him were all things created, that were in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers (see Book V. Chap. LVI. note 33); all things were created BY him and FOR him; and he is before all things, and in him all things consist." Col. i. 15—17. God has made his Son heir of all things, and "by whom also he made the worlds—upholding all things by the word of his power." Heb. i. 2, 3. The word in the original here employed, conveys three ideas: those of *sustaining, preserving,* and *governing.*

The mere reading of these passages is a sufficient proof that the prepositions of the Greek language, whose multifarious significations have so marvellously exercised the sagacity of interpreters and philologists, have a great deal to do with determining the sense. No objection of any weight, drawn from the use of language, can be alleged against the translation as given above, whose shades of meaning, as may be supposed, are of great importance. These texts embrace three distinct ideas: 1st. The origin of all things, God; the supreme—infinite—first cause —the spontaneous source from which all things proceed. 2ndly. The means, instrumentality, agency in creation — Christ, *by* whom are all things — and who, consequently, is the first-born of creation. 3rdly. The final object of creation, Christ again — *for* whom, or *in* whom, all things consist, renewed and re-created by his redemption.

Do these passages, so understood, present any thing contradictory to Holy Scripture, which attributes creation to God alone; which, with the exception of these passages, gives no countenance to the idea of an intermediate instrumentality; which leaves the Being of Beings to act (so to speak) in his absolute unity, which assimilates in the Divine acts their purpose and accomplishment? (See Book I. Chap. X. note 38.) It is remarkable that the apparent contradiction is indicated by St. Paul, who, in another place, applies to God alone the three ideas, which we are attempting to analyse, and in order to express them employs the three preposi-

tions whose meanings we have just determined. "For of him (God), and through him, and to him are all things." Rom. xi. 36.

These exalted revelations do not present a shade of contradiction, if we remember that time — merely the framework of thought — a form of the understanding — does not exist for God, but only for man; that creation and redemption are therefore simultaneous acts, inseparable, and essentially identical; that redemption is the indispensable complement of creation, without which its object would not have been fulfilled, and is therefore (humanly speaking) of the same date as creation; that, consequently, it is perfectly just to say, that all things have been made *by* the Son; since, without his participation — that is, without redemption, a real life would have been replaced by an existence which is merely a kind of death; that it is equally true to say, all things have been made FOR him, and consist FOR or *in* him, since the true existence — the intelligent, moral, sensitive, and religious existence — finds its inexhaustible and only nutriment in redemption; since the normal development of creation only takes place by the way which he has opened and keeps open; and, finally, since none of the magnificent arrangements of creation would have been possible had not the Son been "in the beginning" with God, "before all things," before that creation which he was to maintain and direct — "the first-born of every creature."

And who does not perceive that these revealed truths, the most exalted which the Gospel contains, are irreconcileable with the expectation of an eternal hell? We conclude, therefore, that nothing is definite and eternal except heaven — that is to say, progress.

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